

Gerald Elbert

11.14.72



**Prof. Joseph Jastrow (Univ. of Wisc.) says
in "The Nation":**

"When Dr. Humiston gives the experiences of just one surgeon—and scores are ready to add to his testimony—and tells with gruesome detail of one case after another of death through neglect of medical care—and through dependence upon mental demonstrations; when mothers sacrifice their children to "science" and over their open graves cling to the faith that slew them: when every community in the land is exposed to dire contagion then the climax of the tale is reached and the role of charity difficult to maintain."

The Hartford Daily Courant:

"An absorbingly interesting as well as an extremely important book: the mass of evidence, verified and absolute, is brought together with admirable skill, and the effect of the collected whole is simply overpowering."

The Ohio State Medical Journal:

"Published statements, court records and excerpts from many of the church documents themselves are used as a basis of evidence, for the terse, direct and sweeping indictments that these three authors return against the cult, its founder and many of the high ranking officials. This book is packed with graphic illustrations of the life of the founder and her work. If the facts set forth are true, and they stand as facts until disproved and the authors discredited, then Christian Science offers another illustration of how far a fallacious, yet plausible, theory can be commercialized."

By WOODBRIDGE RILEY, Ph.D., Member of the American Psychological Association. Author of "American Thought from Puritanism to Pragmatism."

FREDERICK W. PEABODY, LL.B., Member of the Massachusetts Bar and one of the Lawyers for Mrs. Eddy's sons in their Equity Suit in which their mother's sanity was questioned.

CHARLES E. HUMISTON, M.D., Sc.D., Professor of Surgery, College of Medicine, University of Illinois.

¶ The most searching, poignant exposé of the pretensions of Christian Science that has yet been made. The three men responsible for it stand high in their respective professions.

¶ Dr. Riley, after a most careful analysis of sources, shows precisely where Mary Baker Eddy derived every feature of her religious and therapeutic systems. Mr. Peabody demonstrates her questionable veracity, avarice, her inane grasping for power, and furnishes irrefutable evidence that the present government of the cult zealously emulates the founder. Dr. Humiston has gathered from a nation-wide questionnaire, numerous cases showing the tragic results of Christian Science treatment of helpless adults and still more helpless children.

**THE FAITH, THE FALSITY AND THE FAILURE
OF CHRISTIAN SCIENCE**

The Faith, The Falsity and The Failure of Christian Science

By

WOODBIDGE RILEY, Ph.D.

*Member of the American Psychological Association; Lecturer
at the Sorbonne, 1920; Author of "American Thought
From Puritanism to Pragmatism";*

FREDERICK W. PEABODY, LL.B.,

*Member of the Massachusetts Bar; Author of
"The Religio-Medical Masquerade";*

and

CHARLES E. HUMISTON, M.D. Sc.D.,

*Professor of Surgery, College of Medicine,
University of Illinois*



NEW YORK

CHICAGO

Fleming H. Revell Company

LONDON AND EDINBURGH

1925

Copyright, MCMXXV, by
FLEMING H. REVELL COMPANY

Printed in the United States of America

New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

Authors' Foreword

THE authors of this volume recognise the right of every adult freely to exercise his choice of religious belief and medical treatment. A responsible, conscious adult may employ any form of treatment for his own physical ills, or dispense with all forms. It is his right to suffer, unrelieved by medical skill, and to die, unattended by a medical doctor, if he wishes.

This book is written because the authors strongly feel that no one has the right to withhold medical attendance and treatment from any sick and suffering child, or from any adult incapable, because of his condition, of personal judgment. That barbarity should not be permitted.

Christian Science professes to be a religion and an infallible curative agency. It denies the efficacy of medical science and withholds medical treatment. The operations of its "healers" are precisely the same as total neglect. The results, especially in the case of children, are hideous beyond description.

Inasmuch as Mrs. Eddy's religious pretensions and her claimed discovery of a cure-all healing system are wholly false, the authors believe that the most effective cure of the Christian Science distemper, at any rate the best way of preventing its spread, is to present in plain terms the evidence of the Eddy imposture and of the results of the uncontrolled operations of the "healers." To this end, Dr. Riley, after a most careful investiga-

tion of the sources of Christian Science, here shows precisely where Mrs. Eddy derived every feature of her religious and therapeutic systems. Dr. Humiston, by many cases selected from a mass of data gathered by a nation-wide questionnaire, shows the tragic results of Christian Science treatment of helpless adults and still more helpless children. Horrible as are the cases presented, Dr. Humiston deemed some of his discoveries too ghastly for publication in a book designed for general distribution. Mr. Peabody, in terms that will be familiar to readers of his *Religio-Medical Masquerade*, demonstrates the complete unveracity of the so-called discoverer and founder of Christian Science, her frantic money-grabbing, her literally insane grasping for absolute power over her followers, and leaves no doubt that the present government of organised Christian Science zealously emulates its predecessor.

Contents

PART I

THE FAITH OF CHRISTIAN SCIENCE

I. PERSONAL SOURCES	11
II. THE PROBLEM OF PLAGIARISM	24
III. QUIMBY, THE DISCOVERER	32
IV. QUIMBY, THE MEDICINE MAN	41
V. QUIMBY, THE OCCULTIST	51
VI. QUIMBY AND THE SCIENCE OF HEALTH	59
VII. FROM MIND HEALING TO METAPHYSICS	68
VIII. ALCOTT, THE INSPIRER	74
IX. MYSTICISM	86
X. DIVINE SCIENCE	96
XI. DEMONOLOGY	103
XII. PSYCHO-ANALYSIS	114
XIII. MARRIAGE AND SEX	134
XIV. SUMMARY	145

PART II

THE FALSITY OF CHRISTIAN SCIENCE

NOTE	163
I. AUTOCRACY	165
II. AUTOCRATS	180
III. SUPPRESSION	205
IV. SWINDLING	226
V. LIES	240
VI. DEATH	256
VII. CASH	263

PART III

THE FAILURE OF CHRISTIAN SCIENCE

I. CHRISTIAN SCIENCE—A MEDICAL PARASITE	299
II. DECEIT	307
III. THE "CURES" OF CHRISTIAN SCIENCE	322
IV. THE FAILURES OF CHRISTIAN SCIENCE	338
V. CONCLUSION	403
INDEX	405

I

THE FAITH OF CHRISTIAN SCIENCE

BY

WOODBIDGE RILEY, PH.D.

I

PERSONAL SOURCES¹

ACCORDING to her own account, issued for the benefit of the faithful, Mary Morse Baker Glover Patterson Eddy, the thrice-married female Trismegistus, was born about 1820 at Bow, New Hampshire, and counted among her ancestors the hero Wallace and the poetess Hannah More. At the age of eight she experienced a kind of juvenile annunciation, hearing heavenly voices calling her; nevertheless, she soon absorbed much earthly lore in natural philosophy, logic, moral science, Hebrew, Greek, and Latin. However, after her discovery of Christian Science most of her knowledge "vanished like a dream." Her first conscious reaction was against her father's relentless theology and the horrible decree of predestination, but the "emergence into light" did not come until there appeared on the scene the magnetic Doctor Quimby. Then the cure of an injury that neither medicine nor surgery could reach was the "falling apple" that led her to the discovery how to be well herself, and how to make others so—the great discovery, the scientific certainty that all causation was mind, and every effect a mental phenomenon. After this cure the prophetess withdrew from society for about three years, to ponder her mission, to search the Scriptures, to found the Science of Mind, in a word, Christian Science.

The physical side of this research, the authoress declares, was aided by hints from homeopathy, sustaining

¹ This chapter, originally published in *The Cambridge History of American Literature*, was suppressed under Christian Science influences. See chapter "Suppression," pp. 220-224 of this volume.

her conclusion that mental belief, instead of the drug, governs the action of material medicine; the drug disappears in the higher attenuations of homeopathy, and matter is thereby rarefied to its fatal essence, mortal mind; but immortal mind, the curative principle, remains, and is found to be even more active. With these fundamental postulates, Mrs. Eddy, in 1870, copyrighted her first publication on spiritual, scientific mind-healing, entitled *The Science of Mind*, this little book being subsequently converted into the chapter entitled "Recapitulation" in the "precious volume," *Science and Health*. The original treatise, the author's early class-book, is unobtainable, but the summary chapter, revised "after increased spiritual understanding," gives "absolute" Christian Science in the form of question and answer. Briefly, this chapter states that there is not more than one God or principle, whose manifestations are mind, never matter; soul, never sense; that man is the likeness of God, pure and eternal; that spirit, soul, is not confined in man, and never in matter. Furthermore, the scientific statement of being is that there is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-All. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual. . . . In fine, Divine Science explains the abstract statement that there is one Mind by the following self-evident proposition: If God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be by giving reality to the unreal. The children of God have but one Mind. How can good lapse into

evil, when God, the mind of man, never sins? . . . The answer is that Mind is one and all; all is Mind and Mind's idea.

Such is the smooth and easy account given by Mrs. Eddy herself, from her "infant lispings" to the time when "Truth came through the person of a New England girl." This was the "great discovery" similar to that of Newton when he discovered the law of gravitation, of Copernicus when he mapped out the stellar system, and of Columbus when he "gave freer breath to the globe," in other words, the first purely metaphysical system of healing since Apostolic days, founded on a basis so "hopelessly original" that all other systems of mental healing are plagiarisms.

These statements are accepted by the devout at their face value. The critic would turn the tables and consider this recent form of clinical Christianity to be a series of plagiarisms, in short, a system compounded from the esoteric religion, the occult medicine, and the bizarre metaphysics of the day. So instead of a hall of fame containing Newton, Copernicus, Columbus, and Mary Baker Eddy one would be tempted to substitute an obsolete set of waxworks—the Shaker seeress, Mother Ann Lee, the Portland mesmerist Quimby, and transcendentalism's "tedious archangel" Bronson Alcott. These three personages form the three clues suppressed in the orthodox account of the founder of Christian Science. Like her book knowledge, they have evidently "vanished like a dream."

It is known, however, that in her girlhood Mary Baker lived near the Shaker community of East Canterbury, New Hampshire. The canon of this peculiar sect was entitled *The Holy, Sacred and Divine Roll and Book of the United Society of Believers*. This

manual of the "Church of Jesus Christ and Mother Ann" claims that Shakerism is the only religious system that "teaches Science by Divine Revelation." Between it and *Science and Health* there are striking resemblances. There is a common denunciation of rationalism and materialism, a common symbolical interpretation of the Bible, a common prediction of the last dispensation of spiritual healing. There are also more particular parallels. To Ann Lee was given the "endearing term of Mother"; to Mrs. Eddy was given the same term. To Ann Lee the Woman clothed with the Sun was the "divine spiritual intuition as representing the Mother in Deity"; to Mrs. Eddy the Woman was the "spiritual idea or type of God's Motherhood." This might be called the notion of religious matriarchy. In the case of Shakerism it was a settled doctrine that the female had never been revealed, in her sacred order, before this dispensation; in the case of Eddyism the doctrine was a growth. At first it was expressed guardedly. In *Retrospection and Introspection* she who, as a child, had heard "voices not our own," declared: No person can take the individual place of the Virgin Mary; no person can compass or fulfil the individual mission of Jesus of Nazareth; no person can take the place of the author of *Science and Health*, "the discoverer and founder of Christian Science." The identification between divine and human is not yet made, but in her *magnum opus* Mrs. Eddy declares: God has been graciously preparing me during many years for the reception of this final revelation of the absolute divine principle of "scientific mental healing." But the *Key to the Scriptures* contains the unfolding of this mystery. Like Mother Lee's *Key to the Apocalypse*, Mother Eddy interprets,

in her own behalf, the great wonder in Heaven—a Woman clothed with the Sun—as the immaculate idea, represented first by man and “last by woman.” Such is the esoteric doctrine, to be spiritually understood. It is outwardly expressed in the stained glass window in the Mother Church in Boston, where the Woman in the Sun is conjoined with the Revelator’s “little book,” or *Science and Health*.

All this reminds one of the Prophet Joseph Smith, whose official portrait is graced with a halo. And as the founder of Mormonism was a spiritual healer, so was the founder of Eddyism. Both had as a Scriptural basis the restoration of primitive “gifts,” but in the case of Mary Baker there was more knowledge, the sorry knowledge of experience. “When quite a child,” she narrates, “we adopted the Graham system for dyspepsia.” After her first marriage she tried in succession allopathy, homeopathy, hydropathy, electricity, spiritualism and mesmerism. In her *Miscellaneous Writings* (1899) Mrs. Eddy gives the *journal intime* of her invalidism. We need not go into these various “isms of mortal mind” except as to the first and last of the series. As to the Old School the matter was simple; allopathy was abandoned because of the “perpetually egotistical sensibility. . . . We are an homeopathist because of our aversion to the dissecting-room.” As for mesmerism, the matter is complex. To Mrs. Eddy mesmerism, in the form of malicious animal magnetism, became personally a haunting fear, and doctrinally the evil principle of the universe. Nevertheless it furnished, by a kind of indirection, the first clue to the “great discovery” of spiritual, scientific mind-healing. It is to be noted that animal magnetism, which, despite its extravagances, contained hints of

psycho-therapeutics, was unfortunately kicked out of the front door by Benjamin Franklin, who headed the French commission to investigate the claims of Mesmer. It came in by the back door, a generation later, in such books as Poyen's *Progress of Animal Magnetism in New England*, Durant's *Exposition, or a New Theory of Animal Magnetism with a Key to the Mysteries*, and Roger's *Philosophy of Mysterious Agents*. From works such as these—and there were dozens of them—and from mesmerisers who travelled the back country Mary Baker was enabled to take her next step in "metaphysical" healing. The whole tribe of animal magnetisers and electro-biologists she called necromancers of Egypt striving to emulate the wonders wrought by Moses. But there was one exception, the magnetic Doctor Quimby, of Portland, Maine, whose manuscripts, brought to light by a schismatic Eddyite, were variously entitled *Science of Health*, *Science of Health and Happiness*, and *Christian Science*. The issue between Quimbyism and Eddyism, as to which was the original font of wisdom, is really a false issue, because both "discoverers" contracted their metaphysical measles from a common source, the magnetism of the mesmerists and the gifts of healing of the Restorationists. Confidence in miraculous mental healing, as in the case of the Mormons, had remained endemic, and neither the Maine healer nor the New Hampshire seeress had any monopoly of the doctrine. Nevertheless, the particular application of this doctrine, in the form of removing erroneous beliefs, was due to Quimby. Mrs. Eddy herself wrote, in 1862, that she could see dimly at first the great principle which underlies his faith and works: "The truth which he establishes in the patient cures him, and the body,

Quimby
and 1862

which is full of light, is no longer in disease." All this disposes of the later statement that Mrs. Eddy was the pioneer in Christian Science, standing alone in this conflict. And that claim is incidentally weakened by her own *Lines on the Death of Dr. P. P. Quimby, Who Healed with the Truth that Christ Taught in Contradistinction to all Isms*.

The year of the demise of the first "scientist," in 1866, was the year in which Mrs. Eddy says she withdrew from society to found the Science of Mind. So far Christian Science was in an embryonic stage, an unformed mass of illiterate speculation. To be a success it needed a backbone, and this, curiously enough, was furnished by the great "spinal" philosopher, Bronson Alcott. Mrs. Eddy gives no details as to her years of retirement, but in one of these years, when she sojourned in Lynn, Alcott, the sower of "transcendental wild oats," actually addressed her class of "scientific physicians." Alcott, the vegetarian and visionary, who lived on "aspiring" plants and deplored the use of drugs, would naturally be in sympathy with any new system of healing the sick without medicine. Eddyism, of course, had no apparent effect on the Fruitlands experiment, but what the seeress got from the mystic is not difficult to discover. After sampling all sorts of remedies she now tried Alcott's, or at least became familiar with the elements of that exotic Neo-Platonic compound. Alcott's *Tablets* was published in 1868, and the *The Science of Mind* in 1870, and between the two works there are fatal correspondences. Ellery Channing complained of being driven into dejection by all thoughts ejected from the Alcottian syringe, but an opposite effect was evidently exerted upon the veiled prophetess of Lynn. Alcott's speculative system has

been summarised by a competent philosopher as follows: His first principle is Person, absolute self-reflection, an immaterial, self-moving, self-making, pure act. This self-determined Being is what we call God, Spirit, or Idea. He creates what is most like himself, hence self-determined or creative beings. They differ from the Absolute person only in degree; they are pure souls. These pure souls may lapse or may not. They have the possibility of lapse, since they are free. Those that lapse create thereby bodies for themselves. This scheme recognises Person as the only substantial, and all else as dependent thereon. This is the opposite of the materialistic scheme. It represents all creation as through thought. The total thought of God thinks the total, and thus Himself is His own object, or Pure Spirit. The Divine, harmonious, pure, unlapsed soul comprehends or seizes all in the One or Person, while the lapsed soul, in the form of sense and understanding, creates spectres.

It remains to compare all this with the chapter in *Science and Health* called "Recapitulation," which is described as taken from the first edition of the author's class book, copyrighted in 1870. Here are the fundamentals, given in the form of question and answer:

What is God? God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle. *What are Spirits?* The spirituality of the universe is the only fact of creation. Man is the likeness of God, pure and eternal. *How can good lapse into evil?* Man is made in the likeness of God. Matter is not that likeness. *What is Substance?* Spirit, the synonym of Mind, Soul, or God, is the only real Substance. The Spiritual universe, including individual man, is a compound idea, reflecting the divine Substance of Spirit. We

begin with Mind which must be understood through the idea which expresses it. All reality is in God and His creation. That which He creates is good and He makes all that is made. Through spiritual sense only man comprehends Deity. Material sense never helps mortals to understand God, Spirit. Evil is but an illusion and it has no real basis. Evil is a false belief. The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise.

Such is the sum and substance of Eddyism, "a first hand revelation," in which "unfathomable mind has expressed itself." Mrs. Eddy's literary adviser, who emended the later editions of *Science and Health*, called this a crude revival of Gnostic doctrine. It is assuredly that, for the ancient sect claimed a peculiar knowledge, and sought to remove the real existence of evil as a creation of Deity, contending that it had no absolute existence, but only a relative one to finite consciousness. For the spread of this aberrant Neo-Platonism through Eddyite channels Alcott is indirectly responsible. He appeared on the scene at the precise moment when Mrs. Eddy was attempting to understand spirit "through spiritual sense." So she lets the cat out of the bag when she declares that after her sacred discovery she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "Substance" to Mind.

One logical difficulty remained, and for it the two had a like solution: If the Absolute Idea is perfect, then the most perfect created beings were created first, instead of last. But this is not the Mosaic order, hence Alcott corrects the sacred account in the last of the *Tablets*, entitled "Genesis." In this, as he once fore-

shadowed it in *The Dial*, he assumes man to be nature's ancestor, and nature man's ruins. But while Alcott, relying upon his library of mystic writers, attributes this solution to Boehme, "the subtlest thinker on Genesis since Moses," Mrs. Eddy, asserting that "God has set His signet upon Science," holds that the Genesis account must be "disregarded." As she argues in her *Key to Genesis*: If matter is first, it cannot produce mind, therefore inspired writers interpret the word spiritually, while the ordinary historian interprets it literally. Now the translators of this record of scientific creation entertained a false sense of being; they believed in the existence of matter, its propagation, and power. Consequently we are forced to "an hypothetical reversal." . . . Thus the creations of matter arise from mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above. All is material myth instead of the reflection of Spirit.

Here ends *Science and Health with Key to the Scriptures*. As this key is not yet a master key, there was added a Glossary containing the "metaphysical" interpretation of Bible terms, giving their spiritual sense, which is also their original meaning. Thus the word *Adam*, derived from the Latin *demens*, means belief in original sin; *Babel* means self-destroying error; *Devil*, evil, belief in sin, and animal magnetism; *Earth*, a sphere, type of eternity and immortality which are likewise without beginning and end; *Euphrates*, divine science, encompassing the universe and man.

Judging from these dark sayings and from Mrs. Eddy's fondness for the aphoristic style, Christian Science is seen to be an extreme, a perverted form of

New England transcendentalism. Indeed, its votaries might be added to the Emersonian list of madmen, madwomen, Muggletonians, and Come-outers. And Mrs. Eddy herself resembled the heroine of *The Blithedale Romance*: "She was self-deceived by her own phantasms; she possessed the dangerous vertigo nature." Then, too, Mrs. Eddy's point of view resembled that of Margaret Fuller in her "search after the unity of things and the divine harmony," which began with God as Spirit, life, so full as to create and love eternally, and ended with "dynamic forces destroying sin."

The reasons given for the success of transcendentalism apply most aptly to Eddyism. It possessed all the chief qualifications for a gospel; its cardinal facts were few and manageable; its data were secluded in the recesses of consciousness out of the reach of scientific investigation, remote from the gaze of vulgar scepticism; esoteric, having about them the charm of a sacred privacy, on which common sense and the critical understanding might not intrude; its oracles proceeded from a shrine, and were delivered by a priest or priestess who came forth from an interior holy of holies to utter them, and thus were invested with an air of authority which belongs to exclusive and privileged truths revealed to minds of a contemplative cast. To the pure transcendentalist the soul when awakened utters oracles of wisdom, prophesies, discourses grandly of God and divine things, performs wonders of healing on sick bodies and wandering minds.¹

The course of Mrs. Eddy's career was that of a transcendental priestess. "It was not uncommon," she says, "in my own church for the sick to be healed by

¹ O. B. Frothingham, *Transcendentalism in New England*, p. 303, 1876.

my sermon. Many pale cripples went into the church leaning on crutches, who went out carrying them on their shoulders."

A disciple tells how, in a public meeting, the audience rose after Mrs. Eddy's address; the people were in the presence of the woman whose book had healed them, and they knew it; they came in crowds to her side begging for one handclasp; a mother held her sick baby up; others touched the dress of their benefactor; a palsied woman held up her shaking hands and went away healed. By 1888 the deification of the author of *Science and Health* was an accomplished fact among her followers. The little gift book, *Christ and Christmas* objectifies this belief, for the author of "Divine Science" is represented with a halo about her head. But alongside of this apotheosis should be put its opposite, the doctrine of demonology. The history of this doctrine to present-day Eddyites belongs to what their leader would call "the etcetera of ignorance." On the advice of her literary censor the original chapter on "unbridled mind-manipulation" was dropped after the third edition of *Science and Health*, but the belief persisted. At first the seeress had declared that mesmerism, as the transference of thought to base ends, was mental malpractice, the scourge of men, a means whereby an evil mind could destroy a hated neighbour's flocks and herds. This early account, because of its personalities, was omitted as libelous, but that did not prevent Mrs. Eddy from bringing suit against a recalcitrant student for practising witchcraft—and that in the village of Salem.

With this episode the account may be closed. Eddyism, like Mormonism, appears to be a series of plagiarisms, mingled with strange anachronisms. One

generation later than the Latter-day Saints, it falls within the penumbra of transcendentalism, but it is transcendentalism gone mad. It is not like the obverse of a clear-cut medal, but resembles the tangled threads on the wrong side of a piece of tapestry. The same colours, the same materials are used, but the pattern is awry. It was the part of Mrs. Eddy's literary adviser to untangle these threads, but no cosmos could be made out of such a chaos. Almost any page of *Science and Health* contains the cardinal principles, but it needs more than the added rubrics to clear up the confusion. Whatever system there may be is a distorted reflection of a better mind, that of Alcott. Like the author of the *Orphic Sayings*, Mrs. Eddy is a theologic idealist, intoxicated with "the One." But unlike Alcott, she suffers from a species of persecutory hallucination. The Erinyes of evil pursue her, and the problem of sin is a haunting dread. So her system lapses into an ill-balanced dualism,—on the one side the Christian God, on the other "evil, devil, malicious animal magnetism."

II

THE PROBLEM OF PLAGIARISM

"The Religion of Christ is shown in the progress of Christian Science."—P. P. QUIMBY, 1863.

"In the nineteenth century I have fixed for all time the word Science to Christianity."—MRS. EDDY, 1875.

WHEN a hard-drinking Irishman was told by his doctor that he was dying of water on the chest all he asked was this: "Where in the wurld did it come from?" This is our own query in regard to Christian Science and now it is answered, at least as regards what Mrs. Eddy was wont to call her "precious discovery, hopelessly original, the seventh wonder of the world." The complete Quimby manuscripts, which the Christian Scientists have so long denied as non-existent, now see the light of the printed page.¹ Their appearance is opportune, especially at a time when the authorities are publishing full-page advertisements as to the absolute uniqueness of Eddyism. These documents show that the Eddyite therapeutic system was not original with its alleged author, but that another source lay back of it. This was the mind of Phineas P. Quimby, the Portland healer, who not only coined the phrase "Christian Science," but continually harped on the "essential" Eddyite doctrine

¹ *The Quimby Manuscripts*, selected by H. W. Dresser, New York, 1921.

that disease is merely an error of mortal mind,—“Smallpox and kinpox are both ideas,” as he put it. Thus we can show, and show conclusively, that the therapeutic hints were taken directly from Dr. Quimby, the Portland practitioner. Maine was the Eddyite medical Mecca, and the efforts of a broken invalid to reach that spot are here completely described. Others have partially quoted these documents. As early as 1882 the ex-Eddyite student, Arens, showed that the “revelations” were only Quimbyisms. While, in 1907, Miss Milmine published her sensational exposure of the life and works of Mary Baker Glover Eddy, only to have the plates of the book destroyed by the publishers. This happened presumably under Christian Science pressure, as was actually the case with the Arens article. So, for twenty-five years, only a part of the truth could be reached. Practically the whole truth is now before us, for the time being at least. Therefore let us turn to the documents. These include not only the letters of Mrs. Eddy (then Mrs. Patterson) to her “revered master,” Quimby, but Quimby’s own manuscripts. From the latter we select *Questions and Answers* and *Christ or Science*, since they formed the basis of that chapter of “fundamental” Eddyism entitled *Recapitulation*, which, in turn, was inflated into *Science and Health*. The letters of Mrs. Patterson are both pathetic and primitive. As will be recalled, she had tried all sorts of cures from allopathy and homeopathy, through hydropathy and electricity, to spiritualism and mesmerism. So, on May 29, 1862, she began her first letter to Dr. Quimby thus: “Dear Sir: I address you briefly stating my case. I have been sick six years with spinal inflammation, and its train of suffering—gastric and bilious.”

As we would probably be restrained from quoting *in extenso* we can give only brief and broken extracts from these epistles, which have already been withdrawn from circulation, leaving the public ignorant of their existence. On May 29, 1862, the patient is suffering from gastric troubles. By January 12, 1863, something supernatural has happened. So she writes to Quimby: "Your angel-visit has removed all my stomach-pain." This was the first instance of cures at a distance, or what came to be called absent treatment. As the patient puts it on the following September 14, "I would like to have you in your *Omnipresence* visit me at eight o'clock this eve, if convenient." But besides omnipresence there is almost a real presence. On April 10, 1864, dear Dr. Quimby is told: "Last Wednesday at 12 M. I saw you in this parlor where I am now writing. You wore a hat and dress-coat."

Absent treatment, omnipresence, real presence,—these are the positive links in a lengthening chain. But the chain is threatened by a break. Absent treatment has not only its positive but its negative aspect. On April 24, 1864, Quimby is asked: "Please attend to my case when you get this; dyspepsia and constipation; two bugbears that Miss Jarvis has just got rid of and saddled on to me." This cryptic complaint, the inadvertent transfer of symptoms, is explained in the succeeding letter, which declares: "As I took Miss Jarvis' heat I found in it her fears, and those made me frightened, but my heat contained the first of my ideas, that was, the old spinal complaint."

Absent treatment in its negative form is now reinforced and made a doctrine of dread. The letter just quoted continues: "While I was weakened by my

sufferings the terror of this home and people took fast hold of me, and the morning after, I wrote you." Here is the germ of what, later, became in completed Eddyism the evil principle of the universe—the belief in malicious animal magnetism. Out of these letters, by this time suppressed, the complete early blueprint of the later structure may be traced, from absent treatment to M.A.M. They also give a complete history of a chronic invalid, a history which cannot be denied, for we have the letters in facsimile. But all this is only preparatory to the question of literary sources, especially as to that curative doctrine which apparently dragged a woman who described herself as a "hopeless invalid" out of the slough of despond. Letter No. 12, last quoted from, gives the acknowledgment of the positive contribution. After the hallucinatory vision of the Portland healer, Mrs. Patterson says, "I am up and about today, *i. e.*, by the help of the Lord (Quimby)." ²

The question of plagiarism is like a question of priority in patents. It simply resolves itself into this: Here are two models; which was the first, exhibit A or exhibit B? If Eddyism can be shown to contain the essential features of Quimbyism and Quimby preceded Mrs. Eddy in this therapeutic system, then the latter infringed on the rights of the former. Dresser implies as much in two statements, though he declares that his book is not controversial but documentary. The first statement is that without Quimbyism there would have been no Eddyism; the other is that the first volume of Quimby's writings, entitled *Christ or Science*, was sometimes loaned to students, "including

² Also quoted in Milmine, p. 64.

the one who made liberal use of their contents." The "one" here referred to is, of course, Mrs. Eddy, and this liberal use can be shown by putting in conjunction quotations from Quimby's copy-book and quotations from Mrs. Eddy's letters. By suppressing the latter (exhibit B) this comparison is apparently rendered ineffective, but another way remains. Mrs. Eddy's letters contain only hints of the Quimby doctrine, such as absent treatment, omnipresence, the chemicalisation of thought. The first edition of *Science and Health* contains the complete doctrine elaborated *ad nauseam*. Hitherto we have had only brief excerpts from Quimby's *Christ or Science*. Now the entire work lies before us, and it is easy to see that "absolute Christian Science," as a system of healing, is little but the Quimby system.

Thirteen years before the first edition of *Science and Health*, Quimby wrote a series of "Questions and Answers," in which anyone may recognise the regular Christian Science glossary. Take these examples:

"Question 1: You must have a feeling of repugnance towards certain patients. How do you overcome it and how can I do the same? Answer: My wisdom sees their condition, feels their woes and comes to the rescue, but to get them from their enemy is often an arduous task. . . . Question 3: Our spiritual senses are often more acute than our natural ones. What is the difference? What do you call the spirit-world? Answer: The natural senses are under the law governed by the knowledge of the natural world, subject to all the penalties and punishments man can invent. . . . The spiritual senses have their spiritual world, but the communication is not admitted by the natural man except as a mystery. . . . Question 6: If I understood how disease originates in the mind and fully

believe it, why cannot I cure disease? Answer: If you understand how disease originates, then you stand to the patient as a lawyer does to a criminal who is to be tried for a crime committed against a law that he is ignorant of breaking, and the evidence is his own confession. You know that he is innocent, but you can get no evidence, only by cross-questioning the evidence against him. Disease has its attending counsel as well as truth or health, and to cure the sick is to show to the judge or their own counsel that the witness lies. This you have to show from the witness' own story, then you get the case. The error is on one side and you on the other, and out of the mouth of the sick comes the witness,"³

There lies before me a presentation copy of the first edition of *Science and Health* given by Mrs. Eddy (then Mrs. Glover) to a certain library. From this I take a series of quotations similar, not only in language, but also in thought to Quimby's answer to the questions put to him by his patients. In order to show that Mrs. Eddy's volume is not, as she says, "hopelessly original," one has only to make a comparison of the two documents. Quimby's manual for the use of his students was more or less practical, and written in a plain style. With it we may compare the original of *Science and Health*, where the same notions are handled in a highly fanciful way. For instance, as to repugnance, Mrs. Eddy says, "We have observed with our students, and with the sick, a constant recurrence of morbid symptoms, moral and physical, till the conflict is decided on the part of Truth. . . . Patients with certain mentalities, or students with wrong tendencies and habits, are more difficult to heal or to teach

³ *Quimby Manuscripts*, Chap. XIII.

than others differently constituted." As to the "spiritual senses" being more acute than our natural ones, Mrs. Eddy explains that "Mind has senses sharper than body," and in addition declares, "There is more Christianity in seeing, hearing, etc., spiritually than materially, more science and more God in spiritual sense than in personal sense."

Similarities such as these could be repeated at great length, but a more fatal correspondence occurs when Mrs. Eddy borrows, expands, and renders grotesque the comparison made by Quimby in regard to what he considered the trial of Disease in the court of Christian Science. Here Quimby's pupil writes as follows:

"We will suppose a case on the docket of mind, in which a man is charged with liver-complaint. The patient feels ill, ruminates, and the trial commences. Personal sense is plaintiff; Man, the defendant; Belief, the attorney for Personal Sense; Mortal Minds, the jury, and *Materia Medica*, Anatomy, Physiology, Mesmerism, and Mediumship the judges. The evidence for the plaintiff being called, testifies: 'I am Laws of Health, was present on the nights the prisoner (patient) watched with the sick, and, although I have the superintendence of human affairs, was personally abused on those occasions, and informed I must remain silent until called for at this trial, when I should be allowed to testify in the case.' . . . The next witness testified, 'I am Nerves. . . . I was witness to the crime of liver-complaint; knew the prisoner would commit it, for I convey messages from my residence in matter, *alias* brains, to the body, and am on intimate terms with Error, a personal acquaintance of the prisoner, but a foe to Man.' . . . Judge: 'Did Man, by doing good to his neighbour, possess himself of disease, transgress your laws

and merit punishment?' 'He did.' . . . The deposition of Bowels was then read, they being too inactive to be present." ⁴

In making these comparisons we infer that there is a strong case for plagiarism. There is, of course, the alternative possibility of two great minds working upon parallel lines. But when one mind follows another, both in general doctrines and in particular details, mere coincidence becomes a strained explanation. Mrs. Eddy by ten years of recension and alteration of the Quimby Manuscripts sought to cover up her tracks, but the small, neglected resemblances give her away. The Trial of Disease is one case; others are found in out-of-the-way references all the way from the double nature of Jesus the Christ to the strange case of Casper Hauser, "the infant boy incarcerated in a dungeon," with "less intelligence than a mouse." ⁵

We have already noticed the similarity between Quimby's Answers to Fifteen Questions and the Questions and Answers given in the chapter of *Science and Health* entitled "Recapitulation." This chapter, says Mrs. Eddy, is from our class book, first edition, 1870. Upon scrutiny the latter document divides itself into two parts, the first concerning metaphysics, which will be accounted for later, the last concerning therapeutics, or healing, which contains the same questions and largely the same answers as those given by Quimby.

⁴ *Science and Health* (first ed.), Chap. VIII, Healing the Sick.

⁵ *Science and Health* (first ed.), p. 357. Compare Dresser, *Quimby Manuscripts*, p. 430.

III

QUIMBY, THE DISCOVERER

“‘The best inspirer of hope is the best physician,’ an aphorism which contains the germ of the Freudian theory of psychoanalysis—to ‘minister to the mind diseased’ by removing the splinter of worry or misery from the brain, in order to restore the patient to a cheerful state of mental equilibrium. This fact has been utilised by all ‘nature healers’ and faith-curists with varying degrees of success, and it is the secret of all charlatans, from Apollonius of Tyana, Valentine Greatrakes, Cagliostro, ‘Spot’ Ward, Joanna Stevens, Mesmer, James Graham, John St. John Long, and the Zouave Jacob down to the days of Dowieism and Eddyism.”—HISTORY OF MEDICINE (Garrison).

QUIMBY may justly be called the discoverer of Christian Science from the therapeutic side. The internal evidence, here and elsewhere, shows striking similarities and the external evidence is conclusive. We now know that Mrs. Eddy got her copy of *Questions and Answers* in Portland, in 1862, that is, she was free to make her own copy, as there were three or more copies in regular circulation among the patients and J. A. Dresser loaned her his copy of Volume I of the manuscripts.¹

Then, too, we have the testimony of the only surviving assistant of Mrs. Eddy in getting out the first edition of *Science and Health*. As Daniel H. Spofford has recently said: “*The Quimby Manu-*

¹ Letter of Mr. H. W. Dresser to the Writer, December 13, 1921.

scripts. . . . These were what Mrs. Glover started in business with.”²

Despite all the evidence as to Mrs. Eddy’s pickings from Quimby, the former grew bolder in her disclaimers as time went on. She also put the date of her discovery further and further back. As Milmine has pointed out, Mrs. Eddy assigned no less than three dates for her initial “revelation,” these dates being 1866, 1853, and 1844. The strongest evidence of this double dealing is found in her condescending preface to the eighth edition of *Science and Health*:

“The old gentleman to whom we have referred had some very advanced views on healing,” she says, “but he was not avowedly religious, neither scholarly. We exchanged thoughts on the subject of healing the sick. I restored some patients of his that he failed to heal, and left in his possession some manuscripts containing corrections of his desultory pennings. . . . The only manuscript that we ever held of his, longer than to correct it, was one of perhaps a dozen pages, most of which we had composed. . . . We refer to these facts simply to refute the calumnies and false claims of our enemies, that we are preferring dishonest claims to the discovery and founding at this period of ‘Metaphysical Healing or Christian Science.’ . . . Since our discovery, in 1866, of the divine science of Christian Healing we have laboured with tongue and pen to found this system.”³

The next disclaimer arose from an article written by

²Mr. Spofford to the Writer, October 11, 1921. As to Mrs. Eddy’s early opinion of Mr. Spofford, compare her letter of February 24, 1875, to a cousin. “Dear Cousin. . . . I was sorry to hear that your sister was not well. Dr. Spofford is doing cures more difficult than hers constantly.” (Quoted in *The New York American*, Feb. 26, 1911.)

³1884. Preface, p. 4.

Mr. J. A. Dresser, in the *Boston Post* of 1883. Four years later Mrs. Eddy furnished some highly characteristic reasons for the alleged borrowing. As she could express herself in her own official organ her style is somewhat sarcastic:

"Did I write those articles in Mr. Dresser's pamphlet purporting to be mine?" she asks. "I might have written them, twenty or thirty years ago, for I was under the mesmeric treatment of Dr. Quimby from 1862 until his death, in 1865.⁴ He was illiterate, and I knew nothing then of the science of Mind-healing. . . . After the death of this so-called originator of Mind-healing, it required ten years of nameless experience for me to reach the standpoint of my first edition of *Science and Health*. . . . It was after the death of Mr. Quimby, when I was apparently at the door of death, that I made this discovery, in 1866. After that it took about ten years of hard work for me to reach the standard of my first edition of *Science and Health*, published in 1875. . . . If ever Mr. Quimby's ominous Manuscripts are brought to light, it will be when my copyrights have expired."⁵

Here are several different accounts. All of them contradict the two earliest given dates of the grand "discovery." Then, too, the charge that Quimby was unscholarly and illiterate comes rather curiously from an author who "reached the standard" of phrases like these: "God is a phenomena"; "a bacilli was gnawing at the heart of the metropolis"; "As the *vox populi* observed the success of this Christian system of healing . . . they became deeply interested in it."

All this was more or less a case of the pot calling

⁴ Quimby died Jan. 16, 1866.

⁵ *Christian Science Journal*, 5.109-115.

the kettle black. Quimby did write some incoherent stuff, but nothing to equal the following instructions given to Mr. Horace T. Wentworth for treating the sick. A passage from this manuscript which follows the original spelling and punctuation is as follows:

“What is heat and chills we answer nothing but an effect produced upon the body by images of disease before the spiritual senses wherefore you must say of heat and chill you are not hot you are not cold you are only the effect of fright there is no such thing as heat and cold if there were you would not grow hot when angry or abashed or frightened and the temperature around not changed in the least.”

The Quimby Manuscripts were certainly “ominous,” and they furnish a further clue to the mesmeric influence referred to. What they show is the strange mentality of a teacher who handed on his peculiar doctrines to his patient. Eddyism was not published to the world before 1875, but before 1856 Quimby’s early writings disclosed a curious kinship, such as the bizarre beliefs that the inward man governs the outward man; that the vapour around persons contains the identity of the person; and that there is an unconscious effect of persons on each other.

By this “unconscious effect” one can prove or disprove almost anything. Mrs. Eddy employed it to explain matters as far apart as her inadvertent reproduction of Quimby’s doctrines and her belief in malicious animal magnetism. Here, then, is the parallel mental development between master and pupil, the evolution of Quimby’s thought, through the mesmeric period to “the emergence into light.” That light is to us darkness, for in the crucial transition Quimby passes

from the natural to the preternatural. But while discovery of "principle" is to us negative, the discovery of certain hypnotic phenomena is positive. Without a scientific knowledge of these phenomena—and they are most remarkable—the Portland practitioner nevertheless found them out for himself. They are put in a fantastic and whimsical way, but beneath his description there lie some grains of truth. Under so-called mesmerising the senses are rendered more acute. The eye can see more clearly, the ear hear more acutely, and even the sense of smell and touch are rendered sharper. But to say that "spirit has senses more acute" than the understanding is to beg the question. The psychologist grants hyperesthesia—visual, auditory, tactual, etc.—that is, experiment shows that, within certain limits, subjects in the light hypnotic state can read print at an unusual distance, hear sounds almost inaudible to others, and detect odours with nearly the precision of a hunting-dog. But again to say that in the latter case the spirit can "scent spiritual atmospheres" is confusing the issue. There is no such thing as the aura,—as an effluvium of an "astral" body. Some impatient punster has declared that one might better speak of a jack-astral body. There is hyperesthesia—or heightened sense perception; but this heightening is within limits.

For example, the hypnotised patient can read a book held at an unaccustomed distance; but beyond a certain limit, depending on the size of the type, no words can be distinguished. And the Frenchman who offered a prize for a mesmerist who could read in the dark never lost his money. The same holds true in regard to the other senses; they all have a limen or threshold beyond which the human senses—even in the hypnotic

state—cannot pass. But the supernaturalist takes no heed of this. To him the critic is a mere king Canute who attempts but vainly to set limits to the waves of thought.

Quimby is not fettered by such considerations. He would call spirits from the vasty deep. He passes through the mesmeric period and passes beyond. Not only has the spirit senses sharper than the understanding; not only can it perceive what is hidden to mortal mind, but, reversing the more or less passive process of perception, it can be an active center. "Man," says the master, "has the power to create ideas and to make them so dense that they may be rendered visible to others." ⁶ This power of projection manifests itself in conveying messages to others; in sending out warnings, and even in making "angel visits." In short, the soul is a telepathic projecting lantern which dispatches express images of itself to those especially favoured.

When the doubter asks how it is done, there is no answer. It is a matter of faith and not of reason, of doctrine and not of demonstration. And just as later the "belief" comes to be the "cure," so here there is the preliminary belief that the disciple sees the master in his "omnipresence." But the critic is not converted to this way of thinking by mere statement. Take the case of the penetrating gaze of the comic characters portrayed in the newspaper cartoons. The artist often represents the glances between them by dotted lines. Rub out the dotted lines, and what remains? Nothing. So here. One can talk about telepathy and clairvoyance at a distance, about thought transference and the power of the soul to project itself through space, but

⁶ *Quimby Manuscripts*, p. 46.

rub out the words and there remains nothing. Yet out of words theories can be built and the ingenuity of Quimby, the spiritual healer, is equal to the inventiveness of Quimby, the clock maker. We hold that Quimby was a man of parts, but that some of the parts were missing. Wonderful speculative machines can be built out of magic words and occult phrases, but the connection between these words and phrases is where the puzzle comes. My mind can move my finger; but my mind cannot move my pen without the intervention of my finger

So with this fundamental proposition of the influence of mind on mind without any medium. Quimby was clever enough to see that there was a missing link, and that some kind of metaphysical ratchet was needed to make the wheels engage. So he invents, or rather propounds, the theory of mind as a highly rarefied form of matter. To his latest interpreter, who belongs to the purely immaterialistic school, all this is a stumbling-block: He declares that Quimby fails here; that his theory is dark and obscure. It is nothing of the kind. It is an old belief brought up to date. The English philosopher Hobbes, in the seventeenth century, declared that he did not deal with spirits, angelic or divine, since "a spirit is a physical body refined enough to escape the senses." Quimby holds the same belief as to spirit being essentially an attenuated form of matter, but he so rarefies the human spirit that it is unable to perceive other rarefied human spirits.

In modern terms this would be called "the mind-stuff" theory, and Quimby ingeniously propounded it a decade or two before the English thinker Clifford. The latter, of course, sought a purely rationalistic explanation of the baffling problem of the relation of body

and mind. By the help of "mind-stuff" he built a tenuous, yet logical bridge between the two objects. Quimby is not so clear, yet he is quite ingenious. If spirits are absolutely pure, there is no possible means of communication between them. There may be a logical relation between A and B, but if the minds of both are pure transparencies how does A know when B is around? They must render themselves visible to each other; signals are not communicated without something to signal with. Hence arises the need of some sort of soul-stuff and of the power of the spirit to render itself a tenuous but visible entity.

In all this Quimby was ingenious, but he was not original. He had been through his mesmeric period and the mesmerists of his day were variously called magnetic healers, electro-biologists and the like. Now electricity at that time was considered a fluid. Franklin had propounded the theory, but he would have been mightily surprised at the uses made of it. By his lightning conductors he sought to save houses and barns, men and cattle. But the magnetic healers and electro-biologists sought to convey occult messages, miraculously heal diseases, and even to save souls from the errors of mortal mind by means of this wonderful magnetic fluid. Mesmer himself was, of course, responsible for this perversion. He talked about "a universal principle," the magnetic fluid—"a fluid universally diffused, so continuous as not to admit of a vacuum, incomparably subtle, and naturally susceptible of receiving, propagating, and communicating all motor disturbances, is the means of the influence."⁷

But see what strange uses are made of this theory.

⁷ Binet and Féré; *Animal Magnetism*, p. 5, New York, 1898.

In an old Yankee chap-book which circulated in Quimby's region there is a diagram showing how the dangerous electric fluid may be kept off by oiled spectacles, as if oil would not mix with the electric fluid. Franklin, of course, propounded the fluidic theory of electricity, but he would have smiled a quizzical smile at this application of it. Later we shall see this "Principle" psychologised by the Quimbyites and capitalised—in more senses than one—by the Eddyites. And so that which began as a magnetic fluid with Mesmer, ends in becoming a mere ghost of itself in *The Christian Science Monitor*—a journal which prefers to put the word "Principle" on the "Walls of the Universe" and take down the good old-fashioned word "God," the latter being apparently out of favour as suggesting a certain masculinity.

IV

QUIMBY, THE MEDICINE MAN

"Psycho-therapy, indeed, might well be cited in support of the old adage that there is nothing new but what has been forgotten. Traces of it are to be found almost as far back as authentic history extends, and even allusions to methods which bear a strong resemblance to those of modern times."—H. ADDINGTON BRUCE.

IT now remains to locate Quimby historically, (and therefore by inference Mrs. Eddy) in the place in which he belongs. The place is that of the primitive healer who was priest, magician and physician in one. According to Cutten, mental healing can be traced back three thousand years.¹ Hence Quimby's system was little but a recrudescence of the past put in more or less modern terms. So to examine his three-fold rôle: He inveighed against the priests, but he made constant use of the religion of his day, just as did the contemporary spiritualistic healers. The letters exchanged with his patients are necessarily couched in Biblical language, for this was the generation of the Restorationists, or those who believed in the return of apostolic gifts, such as speaking with tongues and divine healing. And as the Restorationists asserted the perpetuity of miracles, so one of Quimby's correspondents rejoiced that The Age of Miracles had returned,

¹G. B. Cutten, *Three Thousand Years of Mental Healing*, p. 4, 1911.

and one of his interpreters wrote that he "seemed to reproduce the wonders of the Gospel history."²

Thus in his religious rôle Quimby was looked upon as successfully practicing "the apostolic mode of healing the sick without fee or reward." This led him to despise the country doctor with his shilling-a-mile visit. So he inveighs against "the wrongs inflicted upon his patients by the medical faculty," and succeeded in gaining followers by his Jeremiads. "The people—what they believe they will create," he said. No statement could be truer. As another contemporary testifies, the growing distrust in the virtue of medicine led the public to look upon Quimby as a true reformer. But here, obviously, magic and mental medicine were combined. According to the account of one patient the new theory was that disease is but an invention of mind, a penalty which is a result of our own belief, because the mind, which is spiritual matter, is disturbed by excitement, anger and the like.³

Priest, magician, and physician,—Quimby undertook the triple rôle of the primitive medicine man, but with certain qualifications due to the times. The nineteenth century has been called the age of science; at any rate the mid-century was the period when, in America, the demand for science had penetrated even the backwoods. To gain popular approval, therefore, Quimby, as early as 1850, called his system "The Science"; then "Science"; next, by 1861, "The Science of Health," and finally, by 1863, "Christian Science."

The latter was a clever phrase. Called "Christian," it appealed to the religionist, and the New Englander,

² W. F. Evans, *Mental Medicine*, p. 210, 1872.

³ *Quimby Manuscripts*, p. 94 and *passim*.

as Thomas Jefferson once remarked, was a "church-going animal." Called "Science," it appealed to the growing naturalism, to the generation when *The Popular Science Monthly* was founded and when the lyceum lectures included even the followers of Herbert Spencer and other agnostics.⁴ Nevertheless, there remained a latent conflict between science and religion. This was astutely concealed by a theory that seemed scientific but could be used in a supernatural way. Refine matter enough and a breath will blow it away; atomise body and it will become of such an attenuated nature that the mind can project it as a mere thought. My spiritual senses, explains Quimby, could be affected many miles from the patient.⁵

So under the "new" metaphysics there is presented the whole programme of occultism from amulets to exorcisms. As one patient declared, Quimby did not give "the infinitesimal atoms of homeopathy," but he did utilise their formulæ to bolster up his theory of mind as spiritualised matter. Quimby now becomes the medicine-man with his magic. To the latter, as Neuburger says, belongs the amulet, transference of diseases, spells, exorcisms, driving out of demons and symbolic ritual, combined with the administration of medicinal drinks or with rational therapeutic exercises such as massage, baths, and dietetic treatment.⁶

Such was the primitive medicine and such was Quimbyism. One patient keeps Quimby's picture before her and derives benefit from gazing at it. This is the belief in the amulet as is the possession of the

⁴ Cf. John Fiske, *Edward Livingston Youmans, Interpreter of Science for the People*, chaps. 5, 7, 14, 1894.

⁵ *Quimby Manuscripts*, p. 247.

⁶ Neuburger, *History of Medicine*, 1.7, 1910.

Eddy souvenir spoon and the use of a volume of *Science and Health* by Christian Scientists as a protection against railroad and motor car accidents. As for the transference of disease, Quimby himself complains of becoming identified with the sufferings of his patients. "When I sit by a patient their feelings affect me," he declares.⁷ This was exactly what happened to Mrs. Eddy when later she urged the suffering not to send their thoughts her way and was obliged to give notice that she received no patients, a notice repeated in successive editions of *Science and Health*. As she complained to a cousin: "I feel the weight of sick folks terribly since my book is at work."⁸

As for spells and exorcisms, Quimby compares diseases to evil spirits which people are afraid of and thus "make it necessary for them to have help in driving off their enemies." Thus he explains consumption as possessing "an identity, life, or a kind of knowledge. . . . Now for people who admit the existence and superiority of their enemy or disease to commence making war with him by calomel, blistering or burning, only enrages the enemy. So the way to cure the sick is to "face the error and argue it down. . . . It requires great shrewdness to get the better of the error; for disease is the work of the devil or error."

And so, adds the medicine man of Maine, "I take the symptoms and know who is the devil. I expose him and when I make the patient know him the devil leaves, the error is cast out, the belief leaves and the patient is cured."⁹ All this may be compared with Mrs. Eddy's Wentworth Manuscript, already partially

⁷ *Quimby Manuscripts*, pp. 211, 212, 174.

⁸ Letter quoted in *The New York American*, Feb. 26, 1911.

⁹ *Quimby Manuscripts*, p. 280.

quoted, which begins "First the fever is to be argued down," and concludes, "This belief is the red dragon, the king of beasts."¹⁰

It is needless to say that we have here a kind of disguised demonology. It shows that in Quimby's mind, as in that of the primitive man, religion and therapeutics were inextricably woven.¹¹ Nevertheless, as intimated above, there may be combined with these magic formulæ certain rational therapeutic measures. In one letter Quimby actually advises setting-up exercises "to relax the waist at the pit of the stomach, taking away the pressure from the nerves and allaying the irritation."¹² But while Quimby gave a few practical hints like massaging the scalp for headache, these were apparently considered mere sops to Cerberus, mere accommodations to a perverse generation. They are not valuable in themselves but only as aids to faith. When Mrs. Eddy later charged that Quimby was a mere animal magnetiser with all the strokes and passes of Mesmer she contradicted her own testimonial of 1862 where she said that "My operator believed in disease independent of the mind; hence, I could not be wiser than my teacher."¹³

Now what is the "great principle" which underlies Dr. Quimby's faith and works. His system was magical mental medicine. As mental medicine it contained the truths and values of suggestive therapeutics; such as the toning up of the system and the cure of certain functional diseases. But as magical it demanded a peculiar theory to bolster it up. That theory

¹⁰ Milmine, p. 131.

¹¹ Cf. Cutten, p. 21.

¹² *Quimby Manuscripts*, p. 114.

¹³ Mary B. Patterson (Eddy) in *The Portland Evening Courier*, Nov. 7, 1862.

was that mind was an attenuated form of matter and that matter was capable of refinement into a spiritual body. This naturally led to the whole gamut of occult phenomena from apparitions to thought transference. This "new" principle was called "metaphysics," but it was not new metaphysics. Primitive man's shadow, his dream, his hallucination of self, all point to the double of his body, and none of these are bodiless. So with Quimby. In 1861 he defined mind as spiritual matter and body as nothing but a "dense shadow condensed into what is called matter." But of matter he said: "It is only an idea that can be formed into any shape."

Quimby essays the solution of the problem of mind and body and only half succeeds. Instead of saying boldly that man is homogeneous, he says, in so many words, that he is heterogeneous, consisting of two distinct selves. In one of his early writings he contends that "there is a principle or inward man that governs the outward man or body, and when these are at variance or out of tune, disease is the effect, while by harmonising them health of the body is the result."¹⁴ With this kind of disguised dualism logical trouble is bound to ensue. Like the farce of Box and Cox, it is hard to know which party occupies the apartment of the self. One anxious inquirer asked Quimby whether this belief (in the "new" principle) "does not make man entirely superior to circumstances, and also make everything an idea without substance and so take away the reality of existence?"

Quimby is so hard put to it in answering this and a kindred puzzle that he has to revive an ancient Chris-

¹⁴ *Quimby Manuscripts*, p. 69.

tian heresy to escape from his dilemma. When a persistent questioner demands: "What became of the body of Jesus after it was laid in the ground, if you do not believe it rose?" the answer was: "Jesus is the idea "matter," so those that believed that Jesus Christ was one believed that His body and soul were crucified. Now came their doubts whether this same idea should rise again. Some believed it would, others doubted. So far as Christ was concerned, all their opinions had no effect. Christ was the Wisdom that knew matter was only an idea that could be formed into any shape, and the life that moved it came not from it, but was outside of it."¹⁵

Historically this was an aberrant doctrine of a third century sect, the Gnostics, and was propounded in the apocryphal Gospel according to St. Peter. Yet Quimby's sources here were presumably not historical, but due to circumstances. Nevertheless his valiant attempts to harmonise mind and matter are in vain; he oscillates between the two, and as Box and Cox did not look well in one another's clothes, so is it here. To borrow material terms and apply them to the spiritual results in such absurd statements as that "mind has weight; the truth opens the pores; memory is one of the chemical changes; bronchitis is a belief that sets hard upon the stomach."

Mixed notions lead to mixed metaphors, and when the Quimbyites reply that such statements are figurative, being merely accommodations to mortal mind, we can take the other side and show that defining matter in terms of spirit will lead to something worse, and that is logical nihilism. When mind is defined as spiritual

¹⁵ *Ibid.*, p. 176.

matter, and matter as shadow, it follows that matter is but a spiritual shadow and that nothing is certain. Philosophically this is pure phenomenalism and turns the world into an illusion. Practically it resolves itself into the final dictum of Quimby's chief work, namely, that "natural man is nothing but an idea which Science uses to illustrate some fact or problem that is for the development of Science."¹⁶

An added word of explanation is called for. The reader needs to know the familiar occult method of double interpretation in order to understand what this is all about. By "Science" is meant Quimby's "scientific man," and by the "scientific man" the spiritual self. Science to the ordinary reader—and let us hope that he is still sane in spite of reading thus far—science means natural science. But Quimby, by a curious inversion, makes science mean "spiritual" science and, by a kind of speculative shorthand, uses it to stand for the "spiritual" man. In plain English, if the thing can be made plain, there is a dualism between the natural man and the "scientific man." To reconcile the two a compromise has to be made. The compromise may be fatal to the party of the first part, but that does not matter. For the sake of getting the contrast clearly before his pupils Quimby ends his chief manuscript, *Christ or Science*, in this fashion:

"The natural man is made of flesh and blood; Science is not. Man has life; Science is life. Man has sight; Science is sight. Man has feeling; Science is feeling. Man has all of the five senses; Science is all of the five senses. Man of himself cannot do anything; Science can do all things. Man is of matter; Science is not. Then,

¹⁶ *Ibid.*, p. 229.

what is man, independent of Science? Nothing but an idea of life and death. Then where does he differ from the brute, where does Science make the distinction? It makes no distinction. Who does? The first cause, or God. How? In attaching Science to the identity called man. Then, does Science have an identity? Yes. What is it? Wisdom, or God. When you give it all its qualities, what kind of person is it? It is the Scientific man, not of flesh and blood, but of that world where error never comes. It speaks through man. What does? Its life, or the wisdom of God. How does it get its food? By the sweat of its brow, or the development of itself. Where does it differ from the natural man? In everything. Show, by illustration. The natural man is nothing but an idea which Science uses to illustrate some fact or problem that is for the development of Science.”¹⁷

All this has a strangely familiar sound. It is the original draught of the Christian Science formula for a “demonstration” or treatment of the sick. As Mrs. Eddy wrote it out in her chapter entitled *Recapitulation*, which was taken from her first class-book, that formula runs as follows:

“Question: ‘What is the Scientific statement of being?’
 Answer: ‘There is no life, substance, or intelligence in matter; all is mind; there is no matter. Spirit is immortal truth, matter is mortal error. Spirit is the real and eternal, matter the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.’”¹⁸

But this is putting the cart before the horse. The

¹⁷ *Quimby Manuscripts*, pp. 228-229.

¹⁸ This class-book is entitled *The Science of Man by which the Sick are Healed, embracing Questions and Answers in Moral Science arranged for the Learner.* (Copyright, 1870.)

Eddyite healing formula represents the last fruits of Quimby's teachings. Prior to Quimby's "emergence into light" there had been preliminary stages, a welter of notions into which Mrs. Eddy stepped when she first met the Portland healer and which made her an easy believer because these notions were more or less in the air. Her early letters contain phrases peculiar to Quimby such as "angel visits" and "omnipresence." Her later description of her "cure" is couched in the very language of the letters Quimby wrote to his patients. After a fall on the icy sidewalk she describes "the nervous heat" which her friends are forming about her and the terrible spinal affection from which she has suffered so long and hopelessly.¹⁹

All this sounds perfectly incomprehensible. Nevertheless, it can be understood. These phrases are part and parcel of the strange system which Quimby had been working out for twenty-five years. To this system we turn in our next chapter.

¹⁹ *Quimby Manuscripts*, p. 163.

QUIMBY, THE OCCULTIST

"The discussion of so-called Christian Science as a religion is best left to theologians. As a therapeutic method it concerns not only medical practitioners, but every rational human being. Undeniably the treatment is one of suggestion, and, speaking more specifically, of suggestion by the induction of the negative hallucination. The rise and spread of the cult, while remarkable, is, however, far from being a phenomenon unparalleled in history.

"Leaders of such movements not infrequently present striking instances of the force and power of persons who, developing mystic ideas in early life, conceive, and finally firmly believe, that they are endowed with a special mission for the reformation of the world, and have thus been stimulated to exert themselves with remarkable persistence and energy. They are often undeniably great in the scope of their delusions and the force and persistence with which they promulgate them—and what shall we say of their followers? The latter are merely examples of the spread of a delusion, a true folie communiquée."—F. X. DERCUM.

QUIMBY'S system, in brief, consisted of four powers, three principles, and two planes or levels of thought. As to the first the human spirit is claimed to possess powers or senses which function independently of matter. These "spiritual senses" are: clairvoyance; detecting odours or atmospheres at a distance; reading another's mind; and the ability to "travel in spirit, making oneself both felt and seen—if the recipient of such a visit be himself clairvoyant."

Again under the need of a higher "genuinely spiritual" psychology, Quimby's *Science of Health* propounded three principles. These are "the human spirit with its higher senses; the idea of the Divine presence as guiding wisdom and healing power; the identification of this wisdom with the Christ in terms of a demonstrable Science which all might understand." These principles, when further considered, disclose a dualism or what might be called in the language of the spiritualists two planes or levels. The one is the world of opinion where there is "a mind to mind projection of human thought," the other is the world of Science where reigns "the Divine Presence as Love." The two planes are merely those common among the spiritualists, namely, the plane of ordinary life and the "superior" plane where there is a supernal communication between spirits.

The source of this system, though complicated, is not far to seek. Clairvoyance and mind-reading formed the stock-in-trade of the mesmerists or animal magnetisers. Odours or atmospheres, together with the ability to "travel in spirit," were variations on the materialisations of the spiritualists. Of course the Quimbyites will deny this and base their denial on the Master's own words. In the early forties Quimby travelled about as a public exhibitor of mesmerism, but, by 1847, he declared that magnetic healing was a humbug. He also frequently denounced the "Rochester rappings" of the Fox sisters. But what he says about "shadows" is more than a shadow of spiritualism. In 1860 he writes to a suffering patient:

"You are as plain before my eyes as you were when I was talking to the shadow in Portland. For the shadow

came with the substance, and that which I am talking to now is the substance. If I make an impression on it, it may throw forth a shadow of a young lady upright without that 'gone place' at the pit of the stomach."¹

This grotesque doctrine is akin to the ghostly double of primitive man. But in Quimby's case there is an attempt to make it seem modern and to give it the sanctity of religion. "Eternal wisdom," continues the Portland healer, "teaches us that all matter is in itself a shadow and is no barrier." This sounds like an approach to high idealism. It is quite the contrary, for the doctrine smells to heaven. As the Portland philosopher explains:

"Now, if I am here sitting and talking with you I must leave the earth and matter and come to you. If I am with you, what is it that has left the body? It cannot be matter in a visible form, yet it is something. Listen, and I will tell you. . . . As all matter decomposes, the dust or odour that arises from it was the matter that [the natural man] was formed of."²

Matter, then, is a shadow, and the shadow an odour. If, therefore, the shadow be projected, the odour or atmosphere can be detected. But Quimby had just said that the substance can "throw forth a shadow," hence the proposition is true. All this seems mere reasoning in a circle. So do the arguments for the remaining "spiritual senses," namely, reading another's mind, the ability to travel in spirit, and making oneself both felt and seen—"if the recipient of such a visit be himself clairvoyant." But assuming that the substance as

¹ *Quimby Manuscripts*, p. 134.

² *Ibid.*, p. 137.

shadow can be projected, both mind-reading and omnipresence follow. Nevertheless, Quimby's theory is not so important as the practice. The power of projection is turned to the uses of healing, first as diagnosis of diseases, and second as absent treatment. In his tractate entitled, *The World of the Senses*, Quimby puts this matter very boldly:

"When philosophers say that matter is not under the control of the mind," he says, "this is wrong. . . . The natural man being only an idea like a shadow, after this shadow goes through a certain change like any other matter it is in a state to be a medium of a higher power. . . . Take a person with consumption. The idea consumption decomposes and throws off an odour that contains all the ideas of the person affected. . . . Now, I have found by twenty years' experience that these odours affect me, and also that they contain the identity of the patient whom this odour surrounds. This called my attention to it, and I have found that it was as easy to tell the feelings or thought of the person sick as to detect the odour of spirits from that of tobacco. I at first thought I inhaled it, but at last found that my spiritual sense could be affected by it when my body was at a distance of many miles from the patient. This led to a new discovery, and I found my senses were not in my body, but that my body was in my senses. . . . This knowledge put in practice is the Science of Health and is for the benefit of the sick and suffering."³

All this at once suggests what Mrs. Eddy claimed as her "precious discovery," *Science and Health* with its "spiritual senses sharper than the material," with its absent treatment, and with its purpose to find suffering

³ *Ibid.*, pp. 235-249.

and relieve it. But our present task is to estimate the antecedents of Quimby's creed. It is not necessary to go back to primitive man's belief in ghosts as real entities, nor to mediæval sympathetic medicine, where there was thought to be an occult relationship between disease and remedy, such as that between liver complaint and liver-wort. The sources lie nearer in the theories and practices of the day. Just as the spiritualists materialised the dead, Quimby materialised disease; just as the animal magnetisers projected thoughts, Quimby projected feelings. Just as the homeopathists attenuated drugs into their highly diluted remedies, Quimby attenuated the material into the spiritual. To him the chief proof is that it is a good rule which works both ways. He declares that "mind is matter held in solution, which the power of Wisdom can condense into a solid so dense as to become the substance called "matter." Assume this theory and then you can see how man can become sick and get well by a change of mind."⁴

Assuming that this theory will work, let us see what the Portland practitioner makes of it. A modern psycho-therapeutist is familiar with the so-called sympathetic transfer of symptoms between two persons. But he does not refer this to telepathy or to any mysterious medium, but to actual sound or sight; that is, to verbal suggestion or the imitation of the other patient's grimaces and groans. There is no vacuum between the two subjects but an actual transfer by means of words, sounds, pressures and the like. It is not so with an occultist like Quimby. He was no doubt a healer who was sympathetic in the ordinary meaning

⁴ *Quimby Manuscripts*, p. 234.

of the word. Nevertheless, he needs an extraordinary theory to account for that fact. A few sentences from his *World of the Senses* will explain his notions:

"You feel a pain, I also feel it," he declares. "Now, the sympathy of our minds mingling is spiritual matter. But there is no wisdom in it, for wisdom is outside of matter. If we both feel the same pain, we each call it our own; for we are devoid of that wisdom which would make us know we were affecting each other. Each one has his own identity and wants sympathy, and the ignorance of each is the vacuum that is between us. So we are drawn together by this invisible action called sympathy. Now, make man wise enough to know that he can feel the pains of another, and then you get him outside of matter."⁵

Enough of Quimby's four powers; now for his three principles. The latter follow directly from the former, but to them is added a religious tinge. There is assumed not only the human spirit with its higher senses, but "the idea of a divine presence as guiding wisdom and human power and the identification of this wisdom with the Christ in terms of a demonstrable science which all might understand."

Leaving aside these religious implications for the present, the rest of Quimbyism resolves itself into the "human spirit with its higher senses, including the mind projection of human thought." These turn out to be nothing but the "higher phenomena" of the early magnetisers. Here a comparison may be made and the comparison is close. Quimby defined these spiritual senses as clairvoyance, detecting odours from disease at a distance, reading another's mind, and ability to

⁵ *Ibid.*, p. 245.

travel in spirit. Now for the comparison. The magnetiser's of the forties describe their higher phenomena as clairvoyance at close quarters, or seeing without eyes; clairvoyance at a distance, including transference of sensations; and travelling clairvoyance. Such were their three phenomena fondly believed to be facts. The three theories made up to suit these phenomena were, first, for clairvoyance or vision through opaque bodies, the all penetrating action of the hypothetical magnetic fluid; next, for transference of sensation, the concentration of nerve force; and, lastly for travelling clairvoyance, the action of the soul apart from the body.⁶

In these descriptions two main factors are observable. They are based on the old fluidic theory of Mesmer and reinforced by the doctrine of the spiritualists. Now Mesmerism was brought to America by the French magnetiser, Charles Poyen, and was taken up in New England by a Dr. Collyer, who lectured in Quimby's home town, Belfast, in 1838.⁷ Furthermore spiritualism, or more properly spiritism, was a revival of primitive beliefs by that precious pair, the Fox sisters, who began their toe-cracking, "Rochester rappings," in 1848.

Against this resolution of the Quimby system into its historic constituents the Quimbyites, of course, would protest. The Portland healer, they claim, outgrew mesmerism and repudiated spiritualism.⁸ But in

⁶ Frank Podmore, *Mesmerism and Christian Science*, p. 145, Philadelphia, 1909.

⁷ H. W. Dresser, *A History of the New Thought Movement*, p. 29, 1919.

⁸ Compare Quimby's letter to a clergyman where he ascribes his cures, not to his spiritual influence, but to "Wisdom that is above man." *Manuscripts*, p. 144.

his *World of the Senses* Quimby claims that the denial of the phenomenon of mesmerism is futile. A mesmerised person, he explains, is all that any person can be in a waking state, and at the same time he is another person separate from his earthly identity. This, he adds, is the mystery or power that has troubled the wisdom of this world to solve, but one can understand the phenomenon by going back to the First Cause and seeing what man is.⁹ Quimby now propounds a crude theory, even cruder than the old fluidic theory. It is that "the sense of smell is the foundation of language, and since man invented language it was to convey his thoughts by means of odours. . . . Now, if you will admit that mind is spiritual matter, then the world of matter is based on opinions, whereas the wisdom of Science is of God. . . . Now, the scientific man sees through matter and to be in the scientific world is to enter the world where wisdom sees through matter. This is the condition of those who are thrown into the clairvoyant state."¹⁰

In its last issue Quimbyism reduces itself to a form of philosophic sensationalism and that based on the lowest of the senses. Yet in 1860 he had the boldness to claim that the "Science that he tried to practice is the science that was taught eighteen hundred years ago and has never had a place in the heart of man since."¹¹

⁹ *Ibid.*, pp. 253-254.

¹⁰ *Ibid.*, pp. 239-255.

¹¹ *Ibid.*, p. 144.

VI

QUIMBY AND THE SCIENCE OF HEALTH

"Twenty centuries of progress in the training of thought and in the discernment of nature's processes have not been sufficient to free mankind of the idea that the omnipotence of God must disclose itself, as well as in many other ways, by a constant regulation of the functions of the human body in health and disease. And whenever we find the idea firmly implanted we also find the outcropping of superstition, with the wonder cures dependent on it."—GEORGE W. JACOBY.

IN an illuminating volume entitled *The Relation of Medicine to Philosophy* (London, 1909), R. C. Moon has the following:

"This fond belief appealed powerfully to the popular uneducated mind, ever ready to believe in the fanciful and marvellous, especially in the realm of medicine, and which, clouded and trammelled by the world of the senses, is unable to travel out of the sphere of time and space to the region of Noumenal Being, in which the true mystic lives and moves, but with a certain intellectual coarseness accepts ideas as spiritual which are really only a refined form of materialism."

This passage leads us to consider that if Quimby's theory was strange, his practice was stranger. Harking back to some mesmeric experiments made upon his "sensitive" Lucius in 1842, Quimby states that he could create the odour of any kind of fruit and make the mesmerised person taste and smell it. But that was

not all. To every disease there is said to be an odour and every one is affected by it when it comes within his consciousness. Everyone, he argues, knows that he can produce in himself heat or cold by excitement. So likewise he can produce the odour of any disease so that he is affected by it.¹ What follows from all this? Quimby answers: "The effect upon mind and the possibility of the transference of symptoms and the cure of disease." As well as one can understand it, the links in the Quimbyite chain of reasoning are as follows: The mind as spiritual matter can generate diseases which have their specific odours. But if no name is given to these odours, with their accompanying sensations, there is no disease.

Such statements seem perfectly incredible, but Quimby gives two instances under two captions, the one entitled *The Effect of Mind Upon Mind*, and the other *Two Sciences*. Here are some extracts:

"A woman brought her little son, about five years old, to be treated by me. When I sat with the child I found his symptoms were similiar (*sic*) to those which people have in spinal or rheumatic troubles. . . . I found that the mother had precisely the same feelings as the child, yet she complained of disease which the child never thought of, and, furthermore, she had not the least idea the child had such feeling. . . . If she had been ignorant as the child of names, she would not have had the fear of these false ideas, and the child would have been well; for all its trouble came from its mother, and her trouble was from the invention of the medical faculty.

" . . . There are two sciences, one of this world, and the other of a spiritual world, or two effects produced upon the mind or matter by two directions. The wisdom

¹ *Quimby Manuscripts*, p. 258.

of this world acts in this way: It puts its own construction on all sensations produced in the mind, and establishes its knowledge after the effect is produced. For instance, a child feels a pain in its head, the child has no idea what it is, and if the mother is as ignorant of its origin as the child no effect of any moment is produced. But the wisdom of the world arrives in the form of a lady. She hears the account of the pain from the mother, and assuming a wise look gives her opinion in regard to the trouble, and says the child is threatened with dropsy of the brain, because she shows the same symptoms of another child who died of that disease." ²

In arguing that Mrs. Eddy borrowed from the Portland healer the Quimbyites have loosed a boomerang which returns upon themselves. The most exaggerated claims of the value of the Eddyite treatment are no greater than those of Quimby himself. To diagnose by intuition, to cure by the power of thought, were commonplaces among the spiritists of the day. But to claim that naming a disease is causing a disease, and that if a child and its mother did not know the name of dropsy, for example, it would not exist,—for promulgating that peculiar doctrine Quimby himself is responsible. He handed on that doctrine to Mrs. Eddy and she made profitable use of it, teaching that a child's pain is nothing but an error of its little mortal mind, or a suggestion of a parent, or a false doctrine, or a species of crowd psychosis—mere public belief in the existence of various diseases, called asthma and bronchitis, consumption and dropsy, and so on through the alphabet.

But was Quimby the "harmless humbug" that he elsewhere says the medical faculty called him? If the

² *Quimby Manuscripts*, pp. 197, 258.

two cases he cites were common cases, he must have been responsible for a perfect slaughter of innocents. Suppose the child with "nominal" dropsy did not get well, what then? No room is given in Quimbyism for a distinction between subjective symptoms and real symptoms. However, it is time to leave this quintessence of cruelty to children as the quintessence of absurdity. A metaphysics based on the lowest of the five senses is strange metaphysics, but it becomes even stranger. Disease is considered by the Portland practitioner to be not merely an error of mind, a false belief due to a deranged state of mind, but a thing in itself, an "identity of evil import." For instance, take consumption.

"People are not aware," says Quimby, "that consumption has an identity, as much as a serpent or canker-worm, that it has life or a sort of knowledge. It is liable to get hold of us, and if it does we cannot shake it off, as Paul did the viper, from his hand. All diseases have an identity and the well are likely to be deceived. But these diseases are in the mind as much as ghosts, witchcraft, or evil spirits, and the fruits of this belief are seen in almost every person. These beliefs show what the people are afraid of, and what they have to contend with, and make it necessary for them to have help in driving off their enemies. For if a person cannot conquer his enemy or disease himself, he must have help. Now, the people involved admit the existence and superiority of their enemy or disease, and commence making war with him by first firing calomel, and if that does not start him, the next is blistering, or burning. This only enrages the enemy, and a regular battle commences. Finally, a council of physicians is called, a suspension of arms takes place, a compromise is made, health yields up all claims to happiness and enjoyment, and the victim has the privi-

lege of going about a cripple and an outcast the balance of his natural life, knowing all the time that he is liable to be caught by any of his enemies, at any time, either asleep or awake. This keeps him in a nervous state of mind, not fit for any business, like a man who is in prison, under sentence of death. This is the state of this world."³

These documents exhibit Quimby in his true light. He attacks the man of medicine, he is himself a medicine man. Now the latter is described by Herbert Spencer as physician, exorciser, priest, who believes that accidents, misfortunes, diseases, deaths, perpetually suggest the agency of malevolent spirits and the need for combating them.⁴ But, as Spencer adds, a satisfactory distinction between priests and medicine men is difficult to find. The same holds true of Quimby. As a philosophy his system is as aboriginal as that of the North American witch doctor who smelled out his victims, but as a religious proposition the system is apparently more modern. It implies "the divine presence as guiding wisdom and healing, identifies this wisdom with the Christ and rises to the plane of the Divine Presence as Love."

Into these claims we need not enter here. How to reconcile a philosophy of smells with a religion of love was left to Mrs. Eddy, who, between 1870 and 1883, passed from the "chemicalisation of thought" and the "principle which controls matter" to an epoch when "angels with overtures announce their principle and idea."⁵ Nevertheless, attached to Quimby's system, which included belief in disease as "a chemical change

³ *Quimby Manuscripts*, p. 212. (March, 1860.)

⁴ *Principles of Sociology*, Part II, Chap. 6, New York, 1892.

⁵ *Miscellaneous Writings*, p. 76.

in the mind " and belief in the congestion of the lungs as " a deposit of matter," there are certain aberrant religious doctrines which demand attention. Foremost is the emphasis upon the feminine principle, since this prepares the way for Mary Baker Eddy and her announcement that truth was to come " through the person of a New England girl."

Now, Quimby was the inadvertent forerunner for the religious matriarchy of " Mother " Eddy and the " Mother " church. How he came to emphasise the feminine in his philosophy is most curious. As a mesmerist he found women more " sensitive " than men. So he declared that " women are more spiritual than men." This major premise has as its minor that " woman is the spiritual rib of man," and as its conclusion that " woman's true position is as a teacher of the Science of Health and Happiness." ⁶ These points we have already noticed. What is their source? It is hard to say, but it is a significant fact that in Quimby's day and generation the doctrine of the feminine principle of deity was in the air. Mother Ann Lee taught it in the adjoining state of New Hampshire in the very town where Mary Baker once lived. So did Andrew Jackson Davis, the Poughkeepsie Seer, in his *Sacred Gospels of Arabula*. This " Arabula " he defined as an " intelligent Spiritual Presence . . . the private manifestation of the Father-and-Mother Spirit in each human heart." ⁷ Likewise, Thomas Lake Harris, the companion and disciple of Davis, in his peculiar work, *The Lord, and Two in One*, speaks of one Father and one Mother God and declares that " before the Fall, Man and Woman were conjoined in the likeness of God

⁶ *Quimby Manuscripts*, pp. 231, 393, 395.

⁷ *Arabula*, p. 69, New York, 1872 (first edition, 1867).

and at the Fall this bi-sexual unity was divided as in the old Platonic myth." ⁸

Now in all this Podmore points out certain parallels with developed Eddyism. Such are the Christian Science revisions of the Lord's Prayer so that it reads, "Our Father-Mother God," and the general teaching that God is more feminine than masculine. But Podmore does not call attention to Mrs. Eddy's interpretation of the separation of the two sexes and her actual reference to Plato as the author.⁹ Nor did he connect Mrs. Eddy's doctrine of spiritual marriage with that of either Harris or Quimby. As the former explains: "Among my people, as they enter into the peculiar physical evolution that constitutes the new life, two things decrease—the propagation of the species and physical death." This was written by Harris a number of years before the appearance of *Science and Health*.¹⁰ But long before that date Quimby held similar notions. Between 1860 and 1865 he made these statements: "women are more spiritual than men; man partakes more of the animal, woman more of the scientific or spiritual element; as the soil of California is rich enough to produce gold so the soul or life of the female is rich enough to produce the wisdom of God, and woman's true position is as a teacher of the Science of Health and Happiness." ¹¹

But enough of these curiosities of literature. Quimby as discoverer, or rather rediscoverer, Quimby

⁸ Podmore, *Mesmerism and Christian Science*, p. 240.

⁹ Compare her testimonial to Quimby in *The Portland Evening Courier* for Nov. 7, 1862: "When the school Platonic anatomised the soul and divided it into halves, to be reunited by elementary attractions."

¹⁰ Podmore, *op. cit.*, p. 241. Also *The Pedigree of Christian Science*, "Contemporary Review," Jan., 1909.

¹¹ *Quimby Manuscripts*, pp. 231, 235, 395.

as medicine man, Quimby as occultist and as teacher of the Science of Health, obviously prepared the way for the so-called discoverer of Science and Health. Between the works countless parallels may be found. There was, however, one difference, and that seemed to Mrs. Eddy fundamental. It was to change a philosophy based on a crude sensationalism into a philosophy based on a pure immaterialism. As she put it in the antiquated language of her day: "Ontology was that part of our metaphysical system which first engaged our attention."¹²

In general this transformation was one from clairvoyance as the penetrating action of an hypothetical fluid, from chemicalisation or the throwing off of odours and atmospheres, from daguerrotyping of diseases upon the mind, to the postulate that spirit is the only substance. In other words, the change is from the magnetic fluid of Mesmer, from the humoural philosophy of Martyn Paine, from the belief of Hahnemann that spiritual powers exist in drugs, to an attempted immaterialism, a return to a stage prior to that in which the soul had lapsed from pure intellect into sense. In striving to make this transition Mrs. Eddy naturally found great difficulty. It was like trying to make a silk purse out of a sow's ear. She later confessed to be overcome by the vastness and difficulty of the task. How difficult it was is evident from her crude attempt to express her meaning. Thus in the first chapter of the first edition of *Science and Health* she defines immortal mind as "the atmosphere of the soul pervading all space," and electricity as "not a vital fluid, but an element of mind, the higher link

¹² *Science and Health*, (3rd ed.), I, 241.

between the grosser strata of mind, named matter, and the more rarefied called mind." To this is added the confession that "in these chemical changes we find it not easy to overcome sin and sickness."¹³

These phrases are evident echoes of the Portland healer. But just as the latter had helped Mrs. Eddy out of her physical slough of despond, so it took another hand to pull her out of her logical slough of words. Eddyism has generally been considered a mere speculative swamp, but there are a few paths through it and one of these is pointed out by a strange guide. If the emergence into health was "by the help of the Lord, (Quimby)" the emergence into light was by the help of an entirely different character, Bronson Alcott, of Concord, Massachusetts.

¹³ *Ibid.*, pp. 23, 27, 46.

VII

FROM MIND HEALING TO METAPHYSICS

"Great Thinker! Great Expecter! to converse with whom was a New England Night's Entertainment."

—THOREAU ON ALCOTT.

IT was Bronson Alcott, "that undiscouraged patron of metaphysical cults," as Milmine puts it, who went to Lynn upon an invitation to visit Mrs. Glover (Eddy).¹ We know Alcott as a vegetarian and visionary who lived on "aspiring" plants, like asparagus, deplored the use of drugs, and sympathised with any new system of healing the sick without medicine. He one time wrote to a friend, "As a general statement it holds that diseases of the body have their rise in the soul."² So, too, it was Alcott who founded that strange philosophic colony of Fruitlands, and it was under the pseudonym of Abel that he was described by his exasperated daughter Louisa as a sower of transcendental wild oats.

Now, one of these oats was Eddyism, for the metaphysics of the two systems agree in essentials, and especially in teaching that man's origin is not due to an ascent from the animals, but to a descent from the angels. This evolution or Darwin theory is false, says

¹ Georgine Milmine, *The Life of Mary Baker G. Eddy*, p. 160, New York, 1909.

² Manuscript Letter, Dec. 12, 1876. For the use of this and other quotations from the Diaries, Letters, and other Autobiographical materials I have the kind permission of Mrs. F. Alcott Pratt, of Concord, Mass.

Mrs. Eddy, there is no life in matter.³ If the reader will take the official Concordance⁴ to *Science and Health* there may there be found such unusual philosophic words as absorption, emanation, lapse,—absorption into deity, emanation from the divine mind, lapse from harmony into darkness.

Where in heaven did these rare phrases come from? The answer is obvious, if one follows the guiding thread of resemblance. As the Portland healer had given Mrs. Eddy her therapeutic hints, so the philosopher of Fruitlands gave her those “inklings historic” which enabled her to emerge from the materialistic miasma into the upper air of immaterialism. That matter is an illusion, that body is an error of mortal mind, that the soul though lapsed is an emanation of deity and so may be reabsorbed into Principle—this peculiar system of thought is no more “hopelessly original” than was the system of mental healing derived from Quimby. The latter left a materialistic residue which must needs be purified. This was more or less accomplished by means of a fresh current which tended to aerate the older doctrine. References to odours, vapours, and chemical scums are often met with in *Science and Health*, but the effort of the author is to get rid of such phrases and to attain to pure transparency.

We propose later to compare in order the successive chapters of the first edition of *Science and Health* and the early writings of Alcott. But it is well to know beforehand what manner of man it was who visited the veiled prophetess of Lynn. The ascetic of Fruitlands is described by his philosophic biographer, William T. Harris, as “a theologic idealist intoxicated with the

³ *Science and Health* (1st ed.), p. 257.

⁴ *E. g.* edition of 1914, for *Science and Health* of March, 1908.

One. . . . Hence all his utterances have the form of philosophemes, and he has furnished them of the best quality both in prose and poetry. To match anything from Hermes Trismegistus, or Pythagoras or the Chaldean Oracles, take some of his *Orphic Sayings*.⁵

There are difficulties in this description because it presents a most technical aspect of New England transcendentalism. The *Orphic Sayings* we shall attempt to clarify later. The philosophemes were those subtle and suggestive utterances which Alcott sent to Harris for the latter's *Journal of Speculative Philosophy*. Take, for instance, the following on Person:

"The lapsed Personality, or deuce human and divine, has played the prime part in metaphysical theology of times past, as it does still. But rarely has thought freed itself from the notion of duplicity, triplicity, and grounded its faith in the Idea of the One Personal Spirit, as in Parmenides, Pythagoras, Plato, Plotinus—the Greek genius first mastering this problem of pure theism, and planting therein a faith and cultus. If we claim more for the Hebrew thought, as this rose to an intuition in the mind of its inspired thinker, it passed away with him. Since Christendom throughout is still mythologising, rather than thinking about his mixed attributes; divided, subdivided into sects, schools of doctrine; orthodox Trinitarian, heterodox Arian, Socinian, Swedenborgian, are all so immersed in their special individualism as to be unable to rise to the comprehension of the Personal One."⁶

This is manifestly hard to understand, yet in it there are phrases familiar to readers of Christian Science

⁵ F. B. Sanborn and W. T. Harris, *A. Bronson Alcott, His Life and Philosophy*, 2.619, Boston, 1892.

⁶ *Journal of Speculative Philosophy*, 2.49 (1868).

literature—such as lapsed personality, the idolatry of the senses, the symbolism of pure thought. It is probable that Mrs. Eddy never read the *Journal of Speculative Philosophy*, published in St. Louis and meant for the elect, although its volumes were on the shelves of the Lynn Public Library, when she lived in that town. But this same description of Person, except for the references to the Greek philosophers and Christian sects, appeared in Alcott's *Tablets*, published in Boston in 1868, just two years prior to Mrs. Eddy's first copyrighted work, *The Science of Man*, which is said to be the basis of *Science and Health*. Alcott's *Tablets* was also on the shelves of the Lynn Library while Mrs. Eddy was working up her divine metaphysics.

Between these two documents there is the kinship of a common vocabulary, a similarity of words, phrases and turns of thought which permeates not only this early preliminary section, but every chapter of *Science and Health*. To the objector who claims that Alcott had no influence on Eddyism because the date of his visit was shortly after the publication of *Science and Health*, we ask—"What do you make of these resemblances?"—Only two alternatives are possible—either to consider Eddyism a "first hand revelation" in which "unfathomable mind has expressed itself" as Mrs. Eddy claims, or to consider it a mere crazy quilt, made up of various shreds and patches gathered here and there. But even if it be the latter we can see in it a recurrent pattern, the pattern of neo-platonism. Take statements such as these—they may be peculiar but they are consistent, being the component parts of an antique system. Thus Plotinus, the arch neo-platonist, of whom Alcott was the chief exponent in New England, taught three fundamentals, namely that

God is Spirit, the soul immortal, and matter illusion. These things we have already examined as parts of absolute Christian Science presented in the chapter, *Recapitulation*. Now notice how that chapter further repeats these themes: "This Me (Jehovah) is Spirit. . . . When all men are of one mind, man will present the Substance of Spirit, and be pure and eternal. . . . Matter is unreal; the Universe and man are shadow and idea."

We may now compare these statements of Eddyism with those of neo-platonism. As a learned interpreter of that ancient doctrine expresses it, "Plotinus held that God is the foundation of all things, that He is immortal and omnipresent, pure light, while matter and form are illusions, shadows of the soul. God is one and the basis of all thought. Mind is His image. Soul is the product of mind's action and produces other actions, such as faith, aspiration, veneration, which rise towards God; speculation, reasoning, sophistry, which occupy themselves on a lower plane, and the still lower qualities of mere physical life. Matter is formed by the soul within it, for every form has its soul whether apparently living or not. In all is divine life, in the stars as on the earth. There is neither time nor space in mind: it is the world of the Spirit, in which presides a supreme Over-Soul and souls possessed of power to think; these souls tend to the higher or to the lower and alter accordingly. Those that tend to the higher become purified and spiritualised. It is essential to *know* so that one may attain, and he whose mind is illumined sees the Highest, the Light which lightens the world. To him it is given to become united with the Supreme."⁷

⁷ A. M. Stoddard, *The Life of Paracelsus*, p. 240, London, 1911,

God as Spirit, the lapse of the immortal soul into matter which is unreal—this is the quintessence both of neo-platonism and of Eddyism. In withdrawing from the world to ponder her mission to mankind, Mrs. Eddy confessed that she was surprised at the vastness of her subject. Well she might be. It was the problem of evil she was trying to solve and as a professional optimist she received the help of another of like mind.

VIII

ALCOTT, THE INSPIRER

"Evil has no positive existence. It has usurped the positive place and being in the popular imagination and by the imagination must be made to flee away into negative life. How shall this be done? By shadowing forth in vivid colours the absolute beauty and phenomena of good; by assuming evil not as positive but as negative; the dark background and blot in the picture by contrast. God alone is eternal good, eternal truth. Evil, like its prototype darkness, is not a thing at all but the absence of a thing."—ALCOTT.

"If evil is real, it is not temporal, for all that is real proceedeth from God, and is eternal. But evil is illusion, an error; and Truth and error, like light and darkness, cannot dwell together; when one appears the other disappears. 'God is too pure to behold iniquity.' To Truth there is no error, all is Truth. To Spirit there is no matter, all is Principle and idea."—MRS. EDDY.

I WOULD ask anyone into whose hands this book may come, to read the above two passages, and then see if he can tell them apart? I think he would admit that unless the names of the authors were attached it would be hard to tell which was written by which. Now, the reason that the parallel is so close is that the problem is so difficult that Mrs. Eddy follows the line of least resistance by copying almost literally what Alcott had offered as a solution.

In making these comparisons we have that kind of evidence which is demanded by what is known as the higher criticism. It is internal evidence, or resemblance in ideas, and is corroborative of the external evidence, which deals with the actual contact between two thinkers. Even if the latter—the visit of Alcott to Mrs. Eddy—were lacking, the evidence would be strong, because the similarities are striking between the leader of Christian Science and the leader of neoplatonism. In the previous chapter we have given the general resemblances, but beside these we shall make a more particular comparison, and that is between Alcott's first philosophy in his strange *Orphic Sayings* and the first chapter of the first edition of *Science and Health*.

We have, then, a three-fold task: first, the external evidence as to the fact and date of Alcott's visit to Mrs. Eddy and her little band at Lynn; next, the internal evidence as to the general resemblances between the two systems, and, lastly, the particular parallels in thought and word in the successive chapters in the "divine text-book."

We shall give the external evidence shortly. Meanwhile, it is in order to present our general line of argument. As I have elsewhere said, the problem is to account for a system. The assumption is that no system is made out of whole cloth, but that thinkers—good, bad, and indifferent—all gather certain raw materials to work up into the more or less finished product. In this case, if Bronson Alcott himself could refer his speculations to predecessors from Plotinus to Boehme, it is not out of order to refer Eddyism to Alcottism. Primitive Christian Science is certainly a series of plagiarisms from Shakerism, Mesmerism, and

Quimbyism, for we can make columns of parallel statements between these movements and the metaphysics of "Mother" Eddy. From Mother Ann Lee came the notion of the female principle of Deity; from Mesmer, by way of inversion, the doctrine of Malicious Animal Magnetism; from Quimby, the healer, the sacred phrases like "Divine Principle," "Science and Health," "Christian Science," and the like. A fourth element needs clearing up. Whence came that peculiar philosophical jargon found in the chapter in *Science and Health* entitled *Recapitulation*? In an early article on *The Personal Sources of Christian Science*¹ I did not touch on the possible Neo-Platonic echoes, for I was not then familiar with the system of Alcott. But a study of that system, together with the summary given by William T. Harris, ("a competent philosopher," as I called him in the suppressed *Cambridge History* article), showed an unmistakable resemblance to Eddyism. Eliminate the three previous elements and there remains a residue to be accounted for. With the possible exception of the poet Very there is no other New England transcendentalist who talks in this peculiar fashion about "principle as person," "pure soul," and especially the "lapse" of the soul.

These phrases are unique. What is their origin? When Milmine, a trustworthy compiler whose statements have never been effectually controverted by the Christian Science censors, tells of Alcott's visit to Mrs. Eddy (then Mrs. Glover), the clue is found. Put in parallel columns given passages from *Recapitulation* and over a score of passages from Alcott's own works, especially the *Orphic Sayings*, and there is evident a striking resemblance. The argument that Sanborn and

¹ *Psychological Review*, November, 1903.

Harris do not mention Alcott's visit to the Christian Science leader is no argument. Assuming that that visit was no earlier than 1875, when *Science and Health* first appeared, the sect was then so small, its influence so unimportant, that the joint biographers could scarcely have noticed it, even if they knew anything about it.²

To substantiate this assumption I have made a visit to Concord, Massachusetts, and gained the following information. Alcott, according to those who knew him, was quite unsophisticated in worldly affairs, quite unsuspicious of any schemers who had an axe to grind. He would take up with the wildest varieties of thought and the strangest sorts of visionaries. Called the venerable Platonist and idealist, he was attracted by any group which went off on an occult trail. For example, his *Diary* of August 28, 1870, has this entry:

"At the Spiritualist Camp Meeting at Walden Pond. When a company of enthusiasts like these come into one's neighbourhood 'tis civil to welcome them to so charming a spot as Thoreau's haunts and put himself in sympathy with them as far as he may. The widest hospitality to all extremes of faith is becoming in times like ours, and to a faith especially that has won millions of people to its acceptance, whatever may be its vagaries and absurdities."

With this complaisant recommendation to one set of occultists may be compared the famous "testimonial" to Mrs. Glover (Eddy) which for two years was put in the columns of *The Christian Science Journal* along with accounts of alleged cures of an alphabet of diseases. This "testimonial" reads: "The sound truths

² Reply to James W. Barrett, *The Literary Review*, Nov. 26, 1921.

which you announce and sustain by faith of the immortal life give to your work the seal of inspiration—reaffirm in modern phrase the Christian Revelation. In times like ours, so sunk in sensualism, I hail with joy any voice that speaks an assured word for God and Immortality. And my joy is heightened the more the words are of woman's divinings."

Such are the well known phrases which have been so widely exploited by the faithful. When Daniel Spofford, who helped Mrs. Eddy financially to get out the first edition of *Science and Health*, asked Alcott if they might use his letter, Alcott replied that they might do so if it were used "with discretion."³ The discretion was so great that the famous phrases appeared not only in the columns of *The Christian Science Journal*, but five years later are found at the end of an advertisement for *Science and Health* which began with a testimonial from some nonentity who claimed to have cured "consumption, rheumatism, dyspepsia and piles."

The giving of this high praise is more or less discounted by the fact that the sage of Concord was never known to refuse an invitation to speak before any group of thinkers, whatever the subject they might be interested in. We find reported in his diaries that he gave addresses before girls' schools, Plato Clubs, Liberal Clubs, the New England Women's Club of Transcendentalism, Theological schools, intermediate schools, Reading Circles, Emerson Reading Circles, Logic Clubs, Radical Clubs, the Ladies' Educational Association, and last, but not least, the Ladies' Physiological Club.

In this connection it is pertinent to note what

³ Daniel H. Spofford to the Writer, September, 1921.

Thoreau said of Alcott. He called him the "Great Expecter," who, with "his hospitable intellect embraces children, beggars, insane and scholars, and entertains the thought of all."⁴ So it is somewhat disappointing to find that the most talented of any of our neo-platonists made little discrimination in the class of persons for whom he uttered his *Orphic Sayings*. In his Lyceum tours, and especially in his trips to the west, he was known as "the Wise Man from the East," and there addressed the really thoughtful and competent. Alcott was the inspirer towards philosophic study of William T. Harris and had much to do in stimulating the activities of the St. Louis School of Hegelian idealism. He was also the nominal but revered head of the Concord School of Philosophy. This is one side of the picture. There is another. It may be considered a veritable lapse of the soul that he should fall from his high estate and take up with the kind of people he occasionally did. Perfectly unsophisticated in worldly affairs, Alcott was at the same time perfectly open to the solicitations of any class of visionaries. All this goes to explain the fact that soon after writing the oft-quoted letter of January 17, 1876, Alcott visited Mrs. Glover at Lynn.

In this connection, also, a statement has been made which needs verification, and that verification is lacking. That Emerson had heard of *Science and Health* and by inference thought highly of its author is improbable. At that time the "sage of Concord" had largely lost his memory and could scarcely recall the events of the day before. This was due to the fact that four years before he had suffered a mental breakdown

⁴ Sanborn, *Recollections*, 2. 466.

which was brought about by the fire in his house with attendant exposure and shock.⁵ From all this one judges that Alcott, the enthusiast, was apt to attribute to others the opinions which he held himself. Indeed, only two years before, he states that Emerson agreed with him as to the value of a certain curious pamphlet, "The Anæsthetic Revelation, and the Gift of Philosophy,"⁶ adding that its author was "a man with a mystic tinge, very dear to me."⁷

Thus do the Diaries of Alcott exhibit the perfect enthusiast, listening, as he said, with "not indocile ears" for the faintest echo of occult lore, whether it came from the heights of Parnassus or from Horticultural Hall.

All was grist to Alcott's metaphysical mill, and unless we allow for the uncritical catholicity of his mind we shall fail to understand why he put apparently in the same grade the fine flour of Neo-Platonism and the middlings of Eddyite "divine metaphysics."

So much for the personality of the venerable idealist. Now for the particular place in which he met the alleged "discoverer." From a cursory examination of Alcott's manuscripts a certain Christian Science investigator once made the preposterous claim that Alcott was a Christian Scientist. This is the same old game of putting the chronological cart before the philosophical horse. But here the Diaries themselves disprove this absurdity. Alcott went to Lynn in 1876 to address Mrs. Glover's class of scientific metaphysicians, but that was by no means his first visit to the town where he had not only several connections but many friends.

⁵ Information from Dr. Edward Emerson, Jan. 3, 1922.

⁶ By Benjamin Paul Blood, Amsterdam, New York, 1874.

⁷ Alcott *Diary*, June 1, 1874.

Among these friends was Dr. Jones, the Quaker, Jacob Bachelder, the librarian, and the Reverend Samuel Robinson, who came later to reside in Concord. From Alcott's relations with these three men one can gain a glimpse into the upper intellectual circles of their town.

We may here interpolate the suggestion that it was Mr. Bachelder who probably put into the Lynn library those occult works, especially Alcott's *Orphic Sayings* and the *Tablets* which furnished the source, font, and inspiration for most of the metaphysics that exist in *Science and Health*.⁸

But the last of the triumvirate of Lynn worthies is the most potent to overthrow the grotesque claim that Alcottism was Eddyism in disguise. Thirty-six years before Mrs. Glover compiled her precious volume in the upper room of Lynn, while "the day star of Divine Science" shone through the window, Alcott had been on the scene. In fact he had delivered a series of conversations at the house of the Reverend Samuel Robinson. His titles in some cases are those of the chapter headings of *Science and Health* itself. "In referring to my *Diary* of March, 1839," records Alcott, "I find my topics were these: Con. I, *Doctrine and Conception*; II. *God and Man*; III. *Matter and Spirit*; IV. *Knowledge and Instinct*; V. *Family*; VI. *Memory and Hope*; VII. *Sleep and Dreams*; VIII. *Piety and Impiety*; IX. *Probation and Retribution*; X. *Genesis*; XI. *Wonder and Worship*; XII. *Good and Evil*."

⁸ The Lynn Library, prior to 1875 (the date of the first edition of *Science and Health*), had on its shelves the *Dial* (1841-1844) containing Alcott's *Orphic Sayings*; *The Boston Commonwealth* (1863-1864), which published several of Alcott's *Essays* later collected in the *Tablets*; and Alcott's *Tablets* (1868). Information from the present librarian of the Lynn Public Library, Mr. Clarence E. Sherman (Dec. 28, 1921).

As a curious coincidence, if nothing more, we ask the reader to compare the list above with the chapter headings of the first edition of *Science and Health*. They are these: I. *Natural Science*; II. *Imposition and Demonstration*; III. *Spirit and Matter*; IV. *Creation*; V. *Prayer and Worship*; VI. *Marriage*; VII. *Physiology*; VIII. *Healing the Sick*. From a comparison of the latter captions with the former we can understand why Alcott, "the Great Expecter," as Thoreau called him, would welcome the thoughts of the prophetess of Lynn. They were the children of his own brain coming back to him. Though they wore strange clothes he recognised them and took them to his bosom.

It is now our task to strip off these clothes and find in the Eddyite "spiritual" science the essentials and sometimes the very words of Alcott the inspirer. Here we can almost believe in the old Puritan doctrine of a Providence that "works in a mysterious way, his wonders to perform," when we read the statement of Mrs. Eddy that "God has been graciously fitting me during many years for the reception of a final revelation of the absolute principle of scientific mind healing."

There is little use arguing about actual dates of contact between the two writers unless there be a strong prior resemblance between their thoughts. But in making the comparison we owe certain apologies to Alcott. Emerson, it is true, criticised the *Orphic Sayings* as being written in a style which plays with the thought, a style "to balk and disappoint expectations, to use a coarse word 'tis all stir and no go."⁹ But even with these faults Alcottism was a genuine form of Neo-

⁹ F. B. Sanborn, *Recollections*, 2.490.

Platonism and Eddyism, an aberrant form. The aberrations were obviously caused by Mrs. Eddy's lack of logic. A mind that can reason that the converse of a proposition is as true as the original proposition is what we have a right to call a crooked mind. To argue that, because there is "no mind in matter," "there is no matter in mind," is like saying that because "all cats are animals, all animals are cats." It is a very poor rule that works both ways as a syllogism. Mrs. Eddy confuses logic with a play on words and we can infer the childish nature of her mind by quoting a palindrome, or real reversible statement. Thus Napoleon was said to have declared, "Able was I ere I saw Elba." Now this fanciful declaration not only reads backward, but spells backward as well as it does forward. We offer it as a fit substitute for the famous "reversible proposition" Number 4: "Life, God, omnipotent Good, deny death, evil, sin, disease—Disease, sin, evil, death, deny Good, omnipotent God, life."¹⁰

Beside being illogical, Mrs. Eddy is ignorant. Alcott's system is full of correct classical references; he knows the Muses and he knows the gods of old. So this part of his system is a closed book to an authoress who could derive Adam from the Latin demens and Pantheism from the Greek god Pan. All this goes to explain the twisted transcendentalism to be found in Eddyism. It was not that what went into one ear went out of another, but that whatever went in came out in a strangely distorted form. Psychologically, Mrs. Eddy's uses of the *Orphic Sayings* could be compared to the well known case of Hélène "Smith," studied by Professor Flournoy in his book entitled *From India to*

¹⁰ *Science and Health* (1900), p. 7.

the Planet Mars. His subject was a shop girl with an ordinary education who claimed, among other things, to have been a reincarnation of a princess of India. In her automatic writings, produced under hypnoidal conditions, she not only gave descriptions of ancient India, but actually wrote words in Sanscrit. The source of these phenomena was a puzzle until Professor Flournoy found out that his subject had once been employed in the household of a scholar who had left certain Sanscrit texts lying about. These Mademoiselle "Smith" had unconsciously registered on her memory and years afterwards had brought forth in the form of automatic writing.

Mrs. Eddy's case is analogous. She, too, went off into trances and left behind automatic writings.¹¹ In all this she was not unique. Like Andrew Jackson Davis, the shoemaker's apprentice, with his "Divine Revelation," she claimed to write under inspiration. But as the Poughkeepsie seer, even in his "superior condition," was once caught repeating passages from a book known to be in his possession,¹² so we can discover a similar procedure in the case of the sibyl of Lynn and the writings of Alcott. Of course, admirers of the two inspirational writers can claim that great

¹¹ Compare Milmine, p. 66, who gives in facsimile a "spirit" letter from Mrs. Eddy's brother, Albert, to Mrs. Crosby. Milmine misinterprets this letter, which warns Mrs. Crosby against Mrs. Eddy's machinations. It is a case of unconscious cerebration or more exactly of decentralisation. In the trance state Mrs. Eddy could not help giving herself away. See below, Chapter XIII.

¹² Compare Podmore, *Mesmerism and Christian Science*, p. 230, For a similar case, see *Science and Health*, first edition, p. 272, where Mrs. Eddy forgets to rub out a quotation mark at the beginning of a passage borrowed from another writer, and then goes on as if the whole paragraph were her own. This passage begins: "We have no right to assume that individuals have. . . ." Mrs. Eddy then adds her old Portland statement: "That earth was hatched from the egg of night was anciently argued."

minds work in the same channel. But when, in the case of Alcott and Eddy, both have precisely the same views, for example on the mystery of evil, and the one view is given long prior to the other, the claim falls flat.

It may be that there are those who still believe in coincidences. But it is more than a coincidence that there should be such a series of resemblances between Eddyism and Alcottism as we here present. The reader is asked to test this method of comparison by reading the documents in the next chapter aloud to a third party, preferably a Christian Scientist, though the latter are cautioned against listening to anything outside the official works. The test can best be made by reading aloud from the two columns at haphazard and trying to distinguish which is from the *Orphic Sayings* in the Dial and which from the first edition of *Science and Health*.

IX

MYSTICISM

"As to the pretended independent 'seers,' outsiders of Boehme's revelations,—whose names need not be mentioned,—these are of course not to be admitted into the category of the standard theologists, being mere phantasmatists or visionaries, and who, though uttering a great many good, and to some recondite minds, surprising things, say in effect nothing but what is to be found in a much more solid and edifying form in the writings of ancient classic divines and philosophers."—CHRISTOPHER WALTON TO ALCOTT.

"When contemplating the majesty and magnitude of this query, it looked as if centuries of spiritual growth were requisite to enable me to elucidate or to demonstrate what I had discovered: but an unlooked-for, imperative, call for help, impelled me to begin this stupendous work at once."—MRS. EDDY.

IN the period when Mrs. Eddy withdrew from society to ponder her mission to mankind we know that Alcott was wandering about New England in search of the votaries of the occult. The significance of his visit to Lynn was that he was invited to attend Mrs. Eddy's class of "scientific metaphysicians." Unless the veiled prophetess had known and approved of his writings he would not have been asked to unveil the mysteries to that precious little band. So he came, he talked, he conquered, and in return for this privilege he gave out his sentiments "to be used

with 'discretion,'" but what discretion! Published in an appendix in the advertisements for *Science and Health* like a testimonial for a patent medicine cure.

We are here brought to the mystical elements in Eddyism. The only parts of Christian Science that are philosophically worth examining are these faint echoes of a golden past, echoes from that time when the interior or hidden life was studied in simplicity of mind, was kept to the favoured few, and was never degraded by being copyrighted and commercialised.

While Alcott's system was built on a sound knowledge of the ancient authorities, Mrs. Eddy's was not. When Alcott relies on his library of mystic writers and quotes with approval from Plotinus of Alexandria, from Boehme of Germany, from Cudworth and More of England, Mrs. Eddy calls her system "this sacred science," a "first hand revelation in which unfathomable mind has expressed itself." But if, as she declares, "Truth came through the person of a New England girl," it is very strange that a New England man had already expressed truths so similar that they can hardly be told apart. We leave it to the reader, then, to make a comparison between Mrs. Eddy's first chapter entitled *Natural Science*, of 1875, and the *Orphic Sayings* of 1841-1844.

But before the particular parallels are given there should be noted a general resemblance between two other statements. The first is Mrs. Eddy's description of her "discovery," the second an anticipation of that "discovery" by Alcott some thirty years before. In her chapter entitled *Recapitulation*, Mrs. Eddy declared herself as follows:

"When I was given up to die I gained a higher sense of

Life, a ray from the *divine* science of being, and it healed me. Since then my highest creed is Science, Christianity and God. I learned of this sacred science that God is Truth and Life, and this Truth and Life, understood instead of believed and feared, reveals the 'strait and narrow way that leads to Life,' that heals the sick and casts out error; that all that really is proceeds from God, and is harmonious and eternal; that sickness, sin and death, being inharmonies, originate not with God, and belong not to His government, insomuch as the law of God, understood, destroys them."

Alongside of this flamboyant statement, made some years after the discovery, we put the other statement which some might think a prophecy, but others a hint from which the seeress of Lynn drew her inspiration. In one of his *Orphic Sayings*, entitled *Calculus*, Alcott declared:

"We need, what Genius is unconsciously seeking, and, by some daring generalisation of the universe, shall assuredly discover, a spiritual calculus, a *novum organon*, whereby nature shall be divined in the soul, the soul in God, matter in spirit, polarity resolved into unity; and that power which pulsates in all life, animates and builds all organisations, shall manifest itself as one universal deific energy, present alike at the outskirts and centre of the universe, whose center and circumference are one; omniscient, omnipotent, self-subsisting, uncontained, yet containing all things in the unbroken synthesis of its being."

We give the following quotations at length because of the difficulty of procuring the first edition of *Science and Health*; for example, the Boston Public Library contained two copies. One of these is now "reported

lost," the other is in a safe. We utilise here a copy presented by Mrs. Glover (Eddy) herself to a certain library. . . . The quotations from *The Dial* may be found in the reprint made by the Rowfant Club, Cleveland, 1901-1902.

Science and Health

We learn from science mind is universal, the first and only cause of all that really is; also, that the real and unreal constitute what is, and what is not; that the real is Spirit, which is immortality, and the unreal matter, or mortality. The real is Truth, Life, Love and Intelligence, all of which are Spirit, and Spirit is God, and God, Soul, the Principle of the universe and man. Spirit is the only immortal basis. Matter is mortality; it has no Principle, but is change and decay, embracing what we term sickness, sin, and death. (10, 11)

Mind, the basis of all things, cannot cross its species, and produce matter. But in order to classify mind that is real, from belief, or the unreal, we name one mind, and the other matter; but recollect matter is but a belief, and

Orphic Sayings

Life eludes all scientific analysis. Each organ and function is modified in substance and varied in effect, by the subtle energy which pulsates throughout the whole economy of things, spiritual and corporeal. The each is instinct with the all; the all unfolds and reappears in each. Spirit is all in all. God, man, nature, are a divine synthesis, whose parts it is impiety to sunder. (XXXIII. Each and All)

There is neither void in nature, nor death in spirit, —all is vital, nothing Godless. . . . Sense beholds life never,—death always. (VII. Immanence)

Solidity is an illusion of the senses. To faith, nothing is solid; the nature of the soul renders such fact impossible. Modern chemistry demonstrates that nine-tenths of the human body are fluid, and substances of inferior order in

Science and Health

mind the only reality. Error can only be defined as belief, which is not mind, but illusion. The belief, that Life, Substance, and Intelligence are where and what they are not, is error. Spirit is the understanding and possession of Truth, Life and Intelligence. Belief and understanding never mingle, more than matter and Spirit; one is error, the other Truth. All discord is what we term matter, and discord is mortal, nothingness; harmony is real and immortal, for it belongs to Spirit, is produced by it and proceeds from it. Immortal mind is Spirit, an utterance of Soul proceeding from harmony and immortality. The mind, that we name matter, is the so-called mind of the body, and what is termed sinful and mortal man; but this man is a myth, neither mind nor matter, but a belief that embraces all error. (13)

Will man lose his identity in conscious infinitude of being? . . . Life is prin-

Orphic Sayings

lesser proportion. Matter is ever pervaded and agitated by the omnipresent soul. All things are instinct with spirit. (XXXVI. Flux)

Divined aright, there is nothing purely organic; all things are vital and inorganic. The microscope is developing this sublime fact. Sense looking at the historic surface beholds what it deems matter, yet is but, spirit in fusion, fluent, pervaded by her own immanent vitality and trembling to organise itself. Neither matter nor death are possible: what seem matter and death are *sensuous* impressions, which, in our sanest moments, the authentic instinct contradicts. The sensible world is spirit in magnitude, outspread before the senses for their analysis, but whose synthesis is the soul herself, whose prothesis is God. Matter is but the confine of spirit limning her to sense. (XLI. Spirit and Matter)

The insatiableness of her desires is an augury of the soul's eternity. Yearning

Science and Health

ciple, and not person. . . . In science we learn that there is but one God, also that God is Spirit; hence there is but one Spirit. . . . Spirit [is] the only substance because it is Intelligence—comprehending the universe and man in the harmony of being. . . . Soul is not in body, it is the unlimited Intelligence, impossible to limit, and the immortality that mingles not with mortality; as light and darkness are opposites, so are Spirit and matter, without the least affinity.

The line of demarkation between the Principle that is Intelligence and Life, and the belief of Life and Intelligence in person, is the boundary between belief and science, otherwise, between error and truth.
(20)

Spiritual, in contradistinction to personal sense reveals man idea . . . thus secure from chance and change he is harmonious

Orphic Sayings

for satisfaction, yet ever balked of it from temporal things, she still prosecutes her search for it. . . . She would breathe life, organise light; her hope is eternal; a never-ending, still-beginning quest of the Godhead in her own bosom; a perpetual effort to actualise her divinity in time. (IX. Aspiration)

Every soul feels at times her own possibilities of becoming a God; she cannot rest in the human, she aspires after the Godlike. (X. Apotheosis)

It is the perpetual effort of conscience to divorce the soul from the dominion of sense. (XV. Identity and Diversity)

Life, in its initial state, is synthetic; then feeling, thought, action are one and individual. . . . But thought disintegrates and breaks this unity of soul.
(XLVI)

As the man, so his God: God is his idea of excellence; the complement of his own being. (III. Hope)

Science and Health

and eternal. . . . Man is the complex idea of God, hence, they cannot be separated. (24, 25)

Soul is the only living consciousness, and Soul neither sins, nor suffers; it is immortal, and error is mortal. (1, 27)

. . . God is Principle, . . . substance and Life, hence man is but the image and likeness of these; . . . therefore, man is not matter, but idea. . . . Substance, Life and Intelligence all must be outside matter. (30)

Infinite Soul embraces perfect understanding, the light that neither diminishes nor increases. . . . Soul is self-existent and eternal. (31)

God and man are Principle and idea. . . . Then what can separate man from harmony and immortality? (33)

Orphic Sayings

That which holds itself above all sin, impeccable, immaculate, immutable, the deity of the heart, the conscience of the soul. (XVI. Conscience)

Man is a rudiment and embryo of God: eternity shall develop in him the divine image. (XXXIX. Embryo)

So shall your soul be filled with light, and God be an indwelling fact,—a presence in the depths of your being. (I. Nature)

Organisations are mortal; the seal of death is fixed on them even at birth. . . . Only the children of the soul are immortal. (XXXVIII. Time)

All life is eternal; there is none other; and all unrest is but the struggle of the soul to reassure herself of her inborn immortality;

Science and Health

God is the Soul of man and the only Intelligence, Life or Substance; and man is the reflex shadow of God.

Which shall be substance, the erring, mutable and mortal, or the changeless, unerring or immortal[?] (39)

There is neither growth, maturity nor decay to Soul; these are the mutations of sense, the clouds before Soul that we call substance, but they are only vapour. (40)

Man is the idea of his Principle, and only as the image and likeness of Intelligence and Life, substance and Spirit, is he beyond the reach of death, in the science of being, where nothing can harm or destroy him; of that which is materialised it can only be said, "dust thou art and unto dust shalt thou return." (52)

Gender is Principle and not person, and man is

Orphic Sayings

to recover her lost intuiting of the same, by reason of her descent amidst the lusts and worship of the idols of flesh and sense. Her discomfort reveals her lapse from innocence; her loss of the divine presence and favour. Fidelity alone shall insaturate the Godhead in her bosom. (XI. Discontent)

The worldling, living to sense, is identified with the flesh; he dwells amid the dust and vapours of his own lusts, which dim his vision and obscure the heavens wherein the saint beholds the face of God. (VIII. Mysticism)

The pure unfallen soul is above choice. Her life is unbroken, synthetic; she is a law to herself, and finds no lusts in her members. (XIII. Choice)

The grander my conception of being, the nobler

Science and Health

shadow and not substance; why he is mortal to personal sense, is because it supposes him substance, Life and Intelligence. Mortal man is but a dream of Intelligence, substance and Life in matter, not the man of God, but the man of man, and shadow of shadows, therefore he reflects no Principle, and is without any real basis. To personal sense science is presumptive logic; nevertheless it reveals Truth; the ultimatum of being corroborates the statement that man is shadow and not substance; we are daily hastening to this proof, and must reach its recognition to gain immortality, for the Truth of man alone makes him immortal. (57)

Orphic Sayings

my future. There can be no sublimity of life without faith in the soul's eternity. Let me live superior to sense . . . and I shall experience my divinity.

Innocent, the soul is quick with instincts of unerring aim; then she knows by intuition what lapsed reason defines by labourious inference. . . . By reasoning the soul strives to recover her lost intuitions, groping amidst the obscure darkness of sense by means of the fingers of logic for treasures present alway and available to the eye of conscience. (XIV. Instinct and Reason)

Enough of these feeble paraphrases. Mrs. Eddy manifestly had before her Alcott's metaphysics, but she was so ignorant of the very meaning of that word that she speaks of it in the plural: "Metaphysics lead into all truth, they enlarge the capacity for good," she declares. For those who care to carry the parallel further her chapter on Creation will furnish a rich field for the comparative method. There, for example, she enlarges on the thoughts suggested by Alcott. We mentioned first his doctrine of Calculus and "the deific energy whose center and circumference are one."

To this we can add the saying on Genesis where Alcott speaks of "creation, globe and orb." This suggests the very title and the very thoughts of Mrs. Eddy's chapter where she explains that "Life is spherical, without beginning or end. The form of the globe typifies it."

We conclude, then, that such parallels in thought, and such repetitions of Alcottian phrases distinctly discount the claims of Mrs. Eddy that "We have made the discovery through spiritual sense that the body of soul embraces the universe and that man is the full idea of life, substance and intelligence."

X

DIVINE SCIENCE

"Not one of our printed works was ever copied or abstracted from the published or from the unpublished writings of anyone. Throughout our publications of metaphysical healing or Christian Science, when writing or dictating them, we have given ourselves to contemplation wholly apart from the observation of the material senses, to look upon a copy would have distracted our thought from the subject. . . . No human pen or tongue taught the Science contained in this book. It is a fact that outside the Scriptures and this textbook the compound propositions of Christian Science, that 'God is Spirit' and that 'Spirit is the only life, substance and intelligence' cannot be found."—MRS. EDDY, in *Science and Health*, Preface, 1884.

"God is Spirit; man is embraced and contained in that IS. If you seek for aught beside, your aught becomes naught."—ALCOTT, *Conversation*, 1871.

"Mrs. Glover, I infer, was a great reader, but did not make herself conspicuous through the fact."—DANIEL H. SPOFFORD TO THE WRITER.

THE objection may be raised that the *Orphic Sayings* appeared too early to affect Mrs. Eddy. When they were published, in the forties, she was as yet unconscious of her mission to mankind. But *The Dial* could have easily come within her reach, as did later the rather rare essay of Agassiz on the *Classification of Species*, from which she quotes to

uphold her doctrine of sexless generation. However, leaving out the early expression of Alcott's thoughts, there remain two other presentations of his doctrines, the one in a weekly paper, the other in a small book. Alcott's Essays on such subjects as Woman, Friendship, Sex and Old Age appeared in the *Boston Commonwealth* of 1863-1864,¹ and with some of the earlier *Orphic Sayings* were subsequently embodied in the *Tablets*. The latter volume was published in 1868, two years before Mrs. Eddy copyrighted her first book, *The Science of Man*, as a real exposition of "the Understanding of Christianity or God."²

Excluding *The Journal of Speculative Philosophy*, Alcott's philosophy appeared in three different places. This gives three good chances that Mrs. Eddy read and admired these oracular outpourings. But the internal evidence shows that the authoress had before her the *Orphic Sayings* as they appeared in *The Dial*, for her first chapter, as well as subsequent chapters, contain not only peculiar technical terms like absorption and emanation, harmony and intuition, but her chapter headings and Alcott's titles are sometimes the same. However, in making this comparison we owe another apology to the philosopher of Fruitlands. Eddyism is Alcottism reflected in a muddy mind. When he is clear, she is obscure. When he is stimulating, she is baffling. Yet there is a certain common drift. The current of her thought is towards that goal of Principle

¹ "The *Tablets* was copyrighted in 1868; nearly half was made up of the essays I had printed (1863) in *The Boston Commonwealth*." (Sanborn and Harris, 2.254.)

² *The Science of Man* as we now have it is nothing but a compilation made up of the plates of the third edition of *Science and Health*, so hastily done that the pages are not printed in their numerical order.

or Oneness which Alcott had ever in mind. Both spoke of the lapsed soul, but when they portray the return of that soul, he is poetic, she prosy. "The Orphic poet sings," as Emerson expressed it. Thus in his philosopheme on Person, Alcott inserts the lines beginning:

*"When thou approachest to the One,
Self from thyself thou first must free."*

The true poet, the true ascetic appear in these ideas, but when the veiled prophetess of Lynn had these *Orphic Sayings* before her, she made but a sorry paraphrase of them. The notions are largely similar, the vocabulary almost identical, but the touch of the artist in words is entirely lacking. Where Mrs. Eddy repeats the same set of phrases and tags of thought with the monotony of slugs coming out of a linotype machine, Alcott embellishes his thought with an infinite variety of illustrations, with telling allusions to classical antiquity and mediæval speculation, in short, with the hand of a master in mystic lore.

Mrs. Eddy, evidently attracted by the strange title *Orphic Sayings*, attempts the rôle of a sibyl. But where Alcott occasionally gave forth utterances which Emerson thought significant enough to be embodied in his *Essays*, Mrs. Eddy talks like a trance medium, the language of whose last séance is indistinguishable from that of the first. The earliest of these séances with herself we have studied, and one sitting is almost too much. If the reader be further interested he can make the test for himself. It makes little difference whether the chapter is called *Natural Science* or *Spirit and Matter* or *Creation*. All are practically made up of

the same old thoughts and phrases over and over again: Life is Principle, Principle is Light; Spirit is the only Substance, the only Substance is Spirit; there is no intelligence in matter, and no matter in intelligence,—you can find these postulates and these patent reversibles in the first chapter, the middle chapter and the last chapter of the official text-book. The effect is almost hypnotic both upon the mind of a critical as well as a credulous reader. The repetition of monotonous sounds is the easiest way of bringing the subject into a comatose mental condition. This is known to the medicine man with his tomtom and to the leader of the jazz band with his syncopations. Now, this trick of wretched iteration was employed by Mrs. Eddy, first on herself, and then on her followers. She is so fond of her patent reversibles—such as “There is no Mind in matter, no matter in Mind”—that she actually comes to employ a sort of shorthand formula such as: “There is no death in truth and *vice versa*”; Soul is not personal sense and *vice versa*.”

Now, if this kind of doctrinal dope worked upon the leader in inducing an hypnoidal state conducive to her inspirational writing, it could be utilised to induce in her followers a cognate hypnoidal state conducive to self-healing. Almost anyone can induce mental catharsis by repeating the formula for a “treatment” with its sing-song reiterations: “Spirit is immortal truth, matter is mortal error. Spirit is the real and eternal, matter the unreal and temporal.”

Alcott has been called a sower of transcendental wild oats. It is certainly a queer crop which sprang up from his *Orphic Sayings*. These *Sayings* were a cause of astonishment and even of hilarity in Boston drawing-rooms and met with a number of derisive paraphrases,

even as far west as Cincinnati. But the worst caricature was Eddyism. In the attempt to adopt, the result was to distort. The words are the words of Bronson, the philosopher, but when the hand of the Reverend Mary rearranged them the effect is ludicrous in the extreme.

As a genuine piece of metaphysics William T. Harris, the Hegelian, praised the Alcottian system as stating all the great doctrines of Gnosticism and Neo-Platonism with great felicity.³ Now, this system was taken hold of by Mrs. Eddy and pulled out of shape. The first violent wrench given to it was in a false logical conversion. Alcott as an idealist might say, and did say, that there was no matter in mind, but he could not say that there was no mind in matter. He was an idealist, but not an illusionist. Matter to him was real, but only in the sense of a far-flung emanation of spirit, the outermost ring thrown off from the central source of spiritual light. This made matter in a sense a shadow projected by spirit across space; it did not make it a phantom, an absolute unreality, "an error of mortal mind." Yet if this be a discovery it is a chance discovery, due not to good authorities like Berkeley, the Irish idealist, but to bad logic like hypothetical reversibles—"the *vice versas*" of the Eddyite mind, to employ that manner of speaking.

With the exception of Wiggin, Mrs. Eddy's literary adviser and occasional sermon-writer, the Christian Science leaders are quite at sea as to Berkeley. Thus Alfred Farlow declares that the Irish idealist taught that "external objects have no existence save as subjective ideas." He adds as his own comment, quite in the style of Mrs. Malaprop, "Matter, whatever may

³ Sanborn and Harris, 2.618.

be its constituency (*sic*) does not belong to the heavenly or spiritual state.”⁴ But for a real gem of thought we should ever have recourse to the President of the Massachusetts Metaphysical College, who writes as follows to a disciple: “The little fishes in my fountain must have felt me when I stood silently beside it, for they came out in orderly line to the rim where I stood. Then I fed these sweet little thoughts, that, unfearing me, sought their food. . . . With love, Mother, M. B. Eddy.”⁵

Except for the qualities of style and the correct use of technical phrases it is often hard to distinguish between the extreme statements of Alcott and the extreme statements of Mrs. Eddy. But almost enough has been made of this comparative study. The reader may amuse himself by comparing the next chapter in *Science and Health*, entitled *Creation*, with what Alcott has to say on Generation and Corruption, on Nature, and on Flux, the latter beginning: “Solidity is an illusion of the senses,” and ending with the statement that “All things are instinct with spirit.”⁶ But there remains one chapter in *Science and Health* which has a strange significance, besides an uncanny likeness to Alcott’s *Orphic Saying* on Organisation. We quote this here at length in order to compare it later with Mrs. Eddy’s kindred views on marriage. Says Alcott: “Possibly organisation is no necessary function or mode of spiritual being. The time may come, in the endless career of the soul, when the facts of incarnation, birth, death, descent into matter and ascension from it, shall comprise no part of her history.”⁷

⁴ *Christian Science Journal*, 1904, p. 8.

⁵ *Ibid.*, 17.801.

⁶ *Dial*, July, 1840. *Orphic Sayings* XXXII, XXXV, XXXVI.

⁷ *Dial*, July, 1840. XL. *Orphic Sayings*.

The parallel passage in *Science and Health* is as follows: "The time cometh when marriage will be a union of hearts; and again, the time cometh when there will be no marrying or giving in marriage, but we shall be as the angels; the Soul rejoicing in its own mate wherein the masculine Wisdom and feminine Love are embraced in the understanding."⁸

⁸ *Science and Health* (first ed.), p. 322.

XI

DEMONOLOGY

"The high gods come and go but demons remain."

—FRAZER, *The Golden Bough*.

"The chain of reasoning in primeval man—the first theory in medicine—was only a short one, since the limitations of his imagination provided him with no standard of comparison outside his own individuality; primitive thought saw in every illness not readily susceptible of explanation, where the sequence of effect upon cause was not immediate—as in most illnesses—the influence of a stronger malevolent will, of a demoniac power."

—NEUBURGER, *History of Medicine*.

"Some years ago, the history of one of our young students, as known to us and many others, diverged into a dark channel of its own, whereby the unwise young man reversed our metaphysical method of healing, and subverted his mental power apparently for the purposes of tyranny peculiar to the individual."

—MRS. EDDY, *Demonology*.

IN her toyings with theosophy we find Mrs. Eddy influenced by a wind from the east. And we discern further cases of her being affected by the cosmic weather. There is a kind of metaphysical meteorology in her attitude towards what she called malicious animal magnetism, or what might also be called a system of hate waves. This doctrine of demonology is the obverse side of divine science, a reversed statement with a vengeance. If healing could be done

at a distance, why not harm? The question was asked and answered in a preliminary form in the earliest edition of *Science and Health* and carried to such an excess in the next that in subsequent editions it was withdrawn upon the advice of Mrs. Eddy's literary adviser, the Reverend James H. Wiggin. The subject was so preposterous that when the charge of "mental malpractise" was brought by Mrs. Eddy, in Salem itself, the ancient home of witchcraft, it was thrown out of court.

We shall give the preliminary account with its veiled references to the alleged perpetrator; then the expanded account with some of the curious details of the court proceedings. But before that it is well to make a comparison with similar views held by Quimby and the mesmerists. M. A. M., or malicious animal magnetism, is first described by Mrs. Eddy as a mere form of mesmerism, alien and hostile to her own metaphysics with its beneficent form of absent treatment. But as absent treatment was obviously derived from Quimby, who in turn got it from the mesmerists, the whole thing forms a vicious circle in reasoning.

Here we can make a three-fold comparison and see how the three sets of belief can be telescoped the one into the other. As Podmore says, magnetic, odylic and other imponderable effluences formed the foundation of the mesmerists' creed in 1840-1850; this included some connection between the nervous system of the experimenter and that of the percipient or sensitive; while the higher phenomena of the mesmerists ranged from community of sensation to travelling clairvoyance.¹ Now, it will be recalled that Quimby did not deny the

¹ Podmore, *Mesmerism and Christian Science*, p. 168.

phenomenon of mesmerism, but included among the "higher senses" of the human spirit "the mind to mind propagation of human thought," and the possibility of the transference of symptoms from one person to another. As he said in his *World of the Senses*: "As thought is always changing, so man is always throwing off particles or thoughts and receiving others."²

Inheriting from Quimby this welter of occult beliefs, it is not surprising that Mrs. Eddy could convert what had been employed as a healing principle into a principle of destruction. Quimby suffered the pains of others vicariously, and suffered them stolidly as part of his healing practise. "You feel a pain. I feel it with you," he was wont to say.³ Mrs. Eddy also underwent this transfer of symptoms, but was frightened thereby. Her earliest letters to Quimby disclose her agitation in receiving "dyspepsia and constipation" of Miss Jarvis and the constant "desire to smoke" from nephew Albert. In 1875 she complained: "The only way I can save myself is to get away from this atmosphere of mind or the minds of the sick." All this is referred to in the third edition of *Science and Health* as follows: "In years past we suffered greatly for the sick when healing them."⁴

Now, the case of Mrs. Eddy, as a well known psychologist has phrased it, is the case of a nervous invalid with a highly irritable constitution becoming a chronic victim to delusions of persecution.⁵ What was

² Dresser, *Quimby Manuscripts*, p. 242.

³ *Ibid.*, p. 245.

⁴ *Ibid.*, p. 237.

⁵ Joseph Jastrow, *The Psychology of Conviction*, p. 203, New York, 1918.

easier than for this hysteric personality, less than a decade after these experiences, to utilise them in explanation of the apparent malevolent influence of a former student? With these theories and beliefs in mind we can now turn to the first account of demonology which later became developed into Mrs. Eddy's personal devil, a haunting dread to her dying day. Here, then, is the strange obverse side of Eddyism. To discover such incredible stuff in the nineteenth century is like turning up a rotten log, and seeing the crawling life underneath:

“Ques. Does metaphysical science include medication, hygiene, mesmerism, or mediumship?

“Ans. Not one of those is included in metaphysical science. What are termed laws of matter yield to the law of Mind in metaphysics; drugs and hygiene are opposed to the science, and act against its Principle. Drugs are inert matter, producing results only through faith in them. Mesmerism, manipulation, or mediumship is the right hand of humbug or of crime; they are delusions, or frauds. When we commenced teaching this science, we permitted students to manipulate the head, ignorant that it could do harm or hinder Mind, acting in an opposite direction, viz., spiritually, while the hands were at work and the Mind directing material action. We regret to say it was the malpractice and terrible crimes of a young student that called our attention to this question for the first time, and placed it in a new moral and physical aspect. By thorough examination, we learned that manipulation hinders instead of helps mental healing; it also establishes a mesmeric condition between patient and practitioner, that gives the latter opportunity and power to govern the thoughts and actions of his patients in any direction he chooses, and with error instead of Truth.

“Mesmerism injures the patient, and must always pre-

vent a scientific result. The crimes of that student have since reached beyond his patients, and, without manipulating, gone forth on their errands of envy and revenge, to draw others into the vortex of ruin, through a mesmeric influence known only to himself. Mesmerism is a direct appeal from error to error, diametrically opposed to metaphysical science, or the power of Soul over sense and Truth over error. Before we discovered, in 1872, the malpractice aforesaid, our convictions had been that it required the consent of the individual to be affected by mesmerism, and we knew that it was impossible to harm anyone with our system of metaphysics, therefore we had given no thought to the subject of a counteracting mental malpractice, and had to meet it unprepared. The power of Truth over error must settle this question, as it has done all others when the reward of their hands shall be given them.

“We now understand that never another of our students would have gone astray from the strait and narrow path but for the continued mesmeric influences of that one, employed months, and even years, upon certain individuals whom he wished to turn away from Christian Science, until at last they yielded to the hidden agent, and thought and did as he directed, and he boasted of his power over them. Future history will reveal him, and his inauguration of a power which, if it be not discovered, is fatal to the health, life, or prosperity of the individual. The solution of Salem witchcraft has come, and its remedy is metaphysics instead of a gibbet. We have discovered this year that the mesmerist aforesaid makes people sick, and causes them and their doctor to believe that another did it, and they can be helped only in accordance with that belief. This is to render the metaphysical tests difficult, and prevent, if possible, his own detection. He has now carried mesmerism to its maximum of crime.”⁶

⁶ *Science and Health*, (3rd ed.), *Recapitulation*.

Christian Science has its criminology and this disreputable side of the system was aired in the courts. We quote but briefly from the suppressed chapter of the third edition of *Science and Health*, for it takes only a few extracts to expose the panic fright and the absolute irrationalism of a woman who compared her "great discovery" to that of Newton and gravity and of Columbus and America. The last comparison we might accept, for when Columbus discovered America he discovered savages, and savages, as Garrison remarks, are prone to regard disease as the work of an evil spirit, or as something produced by a human enemy, possessing supernatural powers.⁷

Mrs. Eddy's reference to Salem witchcraft is also pertinent, for, as Edward Eggleston observes in his chapter on *The Mental Outfit of the Early Colonists*, "Men may live in the same time without being intellectual contemporaries." Thus there was an entire background of lingering beliefs for Mrs. Eddy to draw upon. Massachusetts, as the landing place of the Pilgrims and Puritans, contained much of their old mental furniture, strange crotchets which lay forgotten in the nooks and corners of memory. In addition, as a seafaring commonwealth the Bay State harboured sailors, and some sailors, as Herman Melville, author of *Moby Dick*, notes, are supposed to possess the gift of second sight, and the power to wreak supernatural vengeance upon those who offend them.

In these parts, then, beliefs in malevolent mental powers were endemic, latent in the popular mind. But this was not all. In writing her chapter on Demonology, Mrs. Eddy embellished her account with the

⁷ F. H. Garrison, *History of Medicine*, Chap. I. Philadelphia, 1914.

very language of another primitive mind, that of Quimby. Reference to "seeds" of error taking root in the mind, to "hidden influences" upon children and to "suffering for others"; phrases like "the steam of physics," and "the hue of the individual mind," were lifted almost bodily from the manuscripts of the Portland practitioner. All this may be seen in the following passages from *Science and Health*:

"There is but one conclusion to be had in the case, and that is the well-acknowledged fact among scientists, that the aforesaid mesmerist is constantly trying to pour this base falsehood and groundless fear into the thoughts of people merely to injure us, disregarding the bad effect his silent arguments have on their health. If these seeds of error that he is sowing take root in their minds they will spring up and bear fruit after their own kind, even the results of error, and make the one sick whose mind he impresses with this falsehood. . . .

"Our Christian students have seen children thrown into fits by the hidden influence of mental malpractice, covered with virulent humours from the same cause, etc., etc., and, until they destroyed the effects of this mesmerism, those children could not be cured. But for the skill of Christian scientists the slaughter of innocents at this period, and by the aforesaid means, would gain more hideous proportions than it has already done. . . . With the error of his own evil nature thrown into the scale, and by reversing the arguments of Truth, he attempts to make sickness through a silent mental process, even as the metaphysician restores health by the mental process. In his mental argument to frighten an individual and build up a belief of disease, he includes another one, namely, to make that individual believe that some one else is doing this, and he cannot be healed unless he is treated for the effects that individual is supposed to be producing on him. This last

infirmity of sin is possible only to mesmerism, and, like all the rest, is impossible in metaphysics. Mesmerism can make mortals believe a lie, but metaphysics cannot; it can only make them unbelieve it. Mesmerism can tell one to perform certain acts at stated times, or he will suffer, and bring about this infernal result, unless this individual knows his remedy. . . .

"If one decent deed is done by the mental malpractitioner, ten that are terrible are also done; and if one disease is allayed by this mental outlaw, another one, more dangerous is induced. Mesmerism is practised both with and without manipulation; but the vile deed without a sign is also done by the manipulator and mental malpractitioner. . . . The secret mental assassin stalks abroad, and needs to be branded to be known in what he is doing. Why we take so few students is because of the great danger there is in promiscuously teaching metaphysics, or the power of mind to do good, lest it abuse that trust, forsake metaphysics, and this developed mental power becomes the steam of physics and the extracts and essences of evil. . . ."

Our account needs further elucidation, and for this we take advantage of a very fine study made by Professor Joseph Jastrow. In this the subject is pushed back to its remote historical sources. In its anthropological kinship, says the critic, the belief is affiliated to the widespread superstition (particularly prevalent in the Orient and southern Europe) of the evil eye, by which is cast a spell on those upon whom it falls, when accompanied by malicious intent. "M. A. M." is a mental form of evil eye. . . . In mediæval belief there was recognised a white and a black magic. The necromancer used the latter to wreak revenge upon his enemies, and offered his services to others for this

end. In Christian tradition the power was gained by compact with the Devil, always regarded as the source of illicit influence. The method of acquiring the power for evil varies with the cult in which it is incorporated. Its most general formulation is in the belief in witchcraft, which has an eventful history, spreading sporadically in successive epidemics over several centuries. Thus, one phase of "M. A. M." and its central doctrine, reflects the hold of a world-wide superstition natural to primitive religions, with interesting survivals among less enlightened communities of modern times.⁸

In claiming that the term "animal magnetism" comes to Mrs. Eddy directly from Mesmer (1734-1815) more emphasis should now be laid on the influence of Quimby as an intermediary. But from here on the story of "M. A. M.," as the critic properly says, is the story of Mrs. Eddy's personal relations to the belief. So we may take up the subsequent story of "M. A. M." by means of a few brief extracts from Professor Jastrow's account. The villain referred to in the above documents was only partially masked, for he is next referred to as "R——d K——y." Now Richard Kennedy's successor was Daniel Spofford, who, in 1877, in turn came under the ban. He left Mrs. Eddy and the latter thus referred to him in the third edition of *Science and Health*: "Since *Science and Health* first went to press, we have observed the crimes of another mesmeric outlaw, in a variety of ways, who does not as a common thing manipulate, in cases where he suddenly attempted to avenge himself of certain individuals. . . ." And the further tale of how Mrs.

⁸ *The Psychology of Conviction*, Chap. VII, N. Y., 1918.

Eddy, through one of her patients—Miss Lucretia L. S. Brown—so worked upon her mind as to bring suit against Spofford as a mesmerist is a curiosity in legal literature. But the climax is reached in Mrs. Eddy's interview given out on June 5, 1882, regarding the alleged cause of the death of Mr. Eddy: "My husband's death was caused by malicious mesmerism. Dr. Rufus K. Noyes, late of the City Hospital, who held an autopsy over the body today, affirms that the corpse is free from all material poison, although Dr. Eastman still holds to his original belief. I know that it was poison that killed him, not material poison, but mesmeric poison."

One gruesome detail which has been reported and corroborated is that Mrs. Eddy was shown the heart of her husband after the autopsy was performed. That organ, as the physician pointed out, bore marks of valvular disease, but of course to the President of the Massachusetts Metaphysical College this was all an error of mortal mind.

But the delusion did not stop here. Mrs. Eddy's house in Boston became an exaggerated castle of Otranto. Milmine has gathered together the fantasies which afflicted the discoverer of divine science. If anything went wrong it was "M. A. M.," whether the water-pipes froze, or the wash-boiler leaked, or the servants were negligent, or the dressmaker was awkward in fitting, or the mail went astray, or the printer or the binder of *Science and Health* were slow; all was set down to the influence of animal magnetism, "the red dragon of this hour."

A psychological explanation of all this is now called for, and Professor Jastrow gives it in a most skillful manner. It should be remembered that in the Next

Friend's suit brought by Mrs. Eddy's abandoned son to test her sanity the case was compromised. The son obtained a large sum of money; Mrs. Eddy obtained a verdict of sanity. But, as Professor Jastrow points out:

"Mrs. Eddy's case has been diagnosed as paranoia on the basis of the documents, paranoia being a polite Greek term for a marked and limited or one-sided eccentricity and irresponsibility. In slang phrase its equivalent may be rendered as 'being a little off' or 'cranky.' Many paranoiacs are markedly and dangerously insane; quite as many suffer from harmless delusions. Still others are in the borderland, and except in certain relations may lead outwardly responsible lives. The paranoiacs form the most elusive, the most individual, the true *élite* of the great borderland where dwell the eccentric and the ill-balanced. Mrs. Eddy's is the rare but not unique case of a religious paranoiac with a following. 'Paranoiacs,' writes one authority, 'form the aristocracy of asylums; indeed, the majority of them have little difficulty in avoiding confinement in them.' Mrs. Eddy deserves a high place in this aristocracy."⁹

⁹ Jastrow, *ibid.*, pp. 205-206.

XII

PSYCHO-ANALYSIS

"One phase of Mrs. Eddy's mentality suggests a Freudian interpretation. She was very aggressive on the matter of the originality of Christian Science as her creation or special revelation. In consequence she denied any obligation to Quimby and concealed the evidence of her dependence. She quarreled with those who had helped her and denounced them. This attitude implies the subconscious sense of her dependence, even of her inferiority; the insistence becomes a form of compensation for her incapacity. It may be traced in her writings, in her relations to the Mother Church, in the incidents of her life. The delusion of 'M. A. M.' is clearly related to this cluster of beliefs; it expresses the 'fear' aspect accompanying the self-assertion by way of consolation."

—JOSEPH JASTROW, *Psychology of Conviction*.

IN our final chapters we propose to interpret the doctrines and doings of Mrs. Eddy by a moderate use of the theories of psycho-analysis. Here we utilise the tempered treatment found in the invaluable manual of Dr. Bernard Hart entitled, *The Psychology of Insanity*. This, we take it, may be applied to the case of the not quite insane, the neurotic individual already portrayed in our chapter on the Personal Sources. Most of Mrs. Eddy's doctrines we have traced to the influence of Quimby, of Alcott, of the spiritualists and to a slight extent of the Theosophists. But there remains another mass of material which was peculiarly her own, and that is the strange and perverted interest in the problems of marriage and sex.

Under modern psycho-analysis this insistent interest furnishes a veritable key to unlock the mysteries of her mind. Both Quimby and Alcott touched on these problems, but in a more or less detached fashion; they were mere speculations devoid of any specially morbid symptoms. With Mrs. Eddy it was quite otherwise. Her theories were part of her very life, and were what is known as "rationalisations," or attempts to justify and explain, in a series of afterthoughts, the inner and outer aspects of her activities. From her earliest recollections to her latest obsessions her writings are filled with these attempts to put the best foot forward. So from her various works subsequent to *Science and Health* we have a series of curious statements written to justify her excursions into the borderland problems of sex.

Mrs. Eddy's official autobiography is found in her *Retrospection and Introspection*, the very title of which furnishes testimony to her endeavour to satisfy the craving for rationality. At the time of its appearance, in 1891, public criticism and perhaps the stings of conscience drove the author to vindicate her beliefs and actions to both others and herself. These beliefs and actions ranged from those early "voices not our own" to her interrupted lectures on *Metaphysical Obstetrics*.

Hogarth could portray *The Rake's Progress* with a bold brush, but the subject of Mrs. Eddy's amorous adventures and sentimental journeys is so ticklish that it will have to be put in technical language. For this purpose we utilise the vocabulary of abnormal psychology and propose to give a review of the interior or hidden life of the Massachusetts Mother. This study will be based on her *Retrospection and Introspection*,

on her *Miscellaneous Writings* and on her remarks in the early numbers of *The Christian Science Journal*, numbers which, because of their damaging statements, have been practically withdrawn from circulation. Finally, corroborative evidence will be sought in the testimonies of the witnesses called in the Next Friends suit brought by her two sons, one of them being her own, the other adopted.

For the sake of convenience we can take, in order, the topics of abnormal psychology, citing such subjects as amnesia, automatic writing, delusions, hallucinations and obsessions,—in this way covering the entire career of Mrs. Eddy, from her almost forgotten childhood to that last haunting dread, malicious animal magnetism.

Amnesia is defined as forgetfulness, ranging all the way from ordinary slips of memory to an apparently absolute wiping out of the possibility of recalling certain events. The first case of amnesia is that cited in Mrs. Eddy's chapter entitled "Early Studies." This begins with the statement that "My father was taught to believe that my brain was too large for my body, and so kept me much out of school, but I gained book knowledge with far less labour than is usually requisite." Following her alleged intellectual acquisitions from Lindley Murray's *Grammar* to Latin, Greek and Hebrew, there comes the confession that "after my discovery of Christian Science, most of the knowledge I gained from school books vanished like a dream. Learning was so illumined, that grammar was eclipsed. Etymology was divine history, voicing the idea of God in man's origin and signification. Syntax was spiritual order and unity. Prosody, the song of angels, and no earthly or inglorious theme."

This fog of forgetfulness may have been a kind of

artificial smoke-screen to excuse Mrs. Eddy's subsequent ignorance of the languages she professed once to have known. For example, there was her deriving the name Adam from the Latin demon, the latter, of course, being a Greek word, and also her convenient way of transferring Hebrew directly into English, as when she interprets the land of "Nod" to mean "sleep." And there is another reason that makes the alleged amnesia more or less dubious. It is that two years before her "early studies" she claimed to have heard "voices not our own." We have already quoted part of this account, but more of it is called for. As she herself puts it:

"Many peculiar circumstances and events connected with my childhood throng the chambers of memory. For some twelve months, when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times, in an ascending scale. I thought this was my mother's voice, and sometimes went to her, beseeching her to tell me what she wanted. Her answer was always: 'Nothing, child! What do you mean?' Then I would say: 'Mother, who *did* call me? I heard somebody call 'Mary,' three times!' This continued until I grew discouraged, and my mother was perplexed and anxious."

The above episode obviously comes under the head of hallucinations, which may be roughly defined as false sense impressions. For example, the patient sees an object which has no real existence, or hears an imaginary voice. This definition perfectly fits the opening episode in Mrs. Eddy's miraculous mission. But just as her amnesia was not a real amnesia, so this hallucination was not a real hallucination, but simply a story made up to put her on the level with the little

Samuel of the Old Testament. But Mrs. Eddy, here as elsewhere, is clever in covering her tracks. Taken by itself, this account would point to an auditory hallucination undergone by the subject only. But on the next page the narrator brings in a witness in order to prove that the voice was a real voice. The account continues:

“One day, when my cousin, Mehitable Huntoon, was visiting us, and I sat in a little chair by her side, in the same room with grandmother, the call again came, so loud that Mehitable heard it, though I had ceased to notice it. Greatly surprised, my cousin turned to me and said, ‘Your mother is calling you!’ but I answered not, till again the same call was thrice repeated. Mehitable then said sharply, ‘Why don’t you go? Your mother is calling you!’ I then left the room, went to my mother, and once more asked her if she had summoned me? She answered as always before. . . . That night, before going to rest, my mother read to me the Scriptural narrative of little Samuel, and bade me, when the voice called again, to reply as he did, ‘Speak, Lord; for thy servant heareth.’ The voice came; but I was afraid, and did not answer. Afterward I wept, and prayed that God would forgive me, resolving to do, next time, as my mother had bidden me. When the call came again I did answer, in the words of Samuel, but never again to the material senses was that mysterious call repeated.”

We cannot quote this account in full, as it is copyrighted. But enough has been given to make us doubt one-half of that account. We know that, later in life, Mrs. Eddy suffered from visual and tactual hallucinations. She saw eyes glaring at her in the dark, she felt evil spirits manhandling her. It is, therefore, quite

probable that she did hear voices, but we cannot agree that they were "not her own." Just as one can hear an alarm clock by expectant attention before it goes off, or turn some vague sounds into persons talking, so a more or less neurotic character can fancy that she hears supernatural voices. The thing is a commonplace in religious history and precisely the same thing happened to young Joseph Smith, the founder of Mormonism. Little Samuel has certainly had a large number of imitators.

We next turn to automatic writing. In the case of auditory hallucination little Mehitable was never put on the witness stand and was never interviewed, but on this new topic we will find that the chief witness was interviewed by Miss Milmine, whose testimony is reliable, though her knowledge of the psychological meaning of automatic writing is inadequate. In May, 1864, Mrs. Eddy, then Mrs. Patterson, went to visit her friend and fellow-patient, Mrs. Sarah G. Crosby, at Albion, Maine. Mrs. Crosby, who was a stenographer in the Maine courts, narrates the following peculiar episode: One day she and Mrs. Patterson sat together at opposite sides of the same table. Suddenly Mrs. Patterson leaned backward, shivered, closed her eyes, and began to talk in a sepulchral, mannish voice. The voice said that "he" was Albert Baker, Mrs. Patterson's brother. "He" had been trying, the voice continued, to get control of Mrs. Patterson for many days. "He" wished to warn Mrs. Crosby against putting such entire confidence in Mrs. Patterson. . . . Several times, in the course of this visit, Mrs. Patterson went into trances. In one of these, Albert Baker's spirit told Mrs. Crosby that if, from time to time, she would look under the cushion of a particular chair, she

would find important written communications from him. Mrs. Crosby following the injunction, discovered now and then a letter. One of these is interesting chiefly as containing Albert Baker's spiritistic endorsement of P. P. Quimby. The text is as follows:

"Sarah, dear, Be ye calm in reliance on self, amid all the changes of natural yearnings, of too keen a sense of earth joys, of too great struggle between the material and spiritual. Be calm or you will rend your mortal and your experience which is needed for your spiritual progress lost, till taken up without the proper sphere and your spirit trials more severe. This is why all things are working for good to those who suffer and they must look not upon the things which are seen but upon those which do not appear. P. Quimby, of Portland, has the spiritual truth of disease. You must imbibe it to be healed. Go to him again and lean on no material or spiritual medium. In that path of truth I first found you. Dear one, I am at present no aid to you although you think I am, but your spirit will not at present bear this quickening or 'twill leave the body; hence I leave you till you ripen into a condition to meet me. You will miss me at first, but afterwards grow more tranquil because of it, which is important that you may live for yourself and children. Love and care for poor sister a great suffering lies before her."¹

The authenticity of the above account is verified by two things. First, a reproduction in facsimile of the "spirit message," and the fact that Milmine entirely misconceived its significance. Its production was a case of decentralisation or dissociation, when the mind

¹ Milmine, pp. 66-67.

loses control of its normal activities or is split up into two or more personalities. The fact that Quimby is given an unexpected testimonial substantiates the well known phenomenon that subconscious confessions are often true. For a further explanation of the episode we may have recourse to the expert psychologist. Dr. Bernard Hart speaks of automatic writing as a curious condition which, although occasionally exhibited by comparatively normal people, attained its most perfect development in a form of mental disorder known as hysteria. Here, in the first place, the patient is quite unaware of what his hand is writing, or even of the fact that it is in movement. Secondly, the personality has no power to direct what the hand shall write, or to alter in any way the train of ideas which it is expressing. Automatic writing has played a large part in the history of spiritualism and has been attributed by supporters of that doctrine to the activity of some spiritual being who avails himself of the patient's hand in order to manifest to the world his desires and opinions. There is no need, however, to resort to fantastic hypotheses of this type, and the explanation of the phenomenon is comparatively simple. A dissociation has taken place. The field of consciousness is divided into two distinct parts, one engaged in conversation, the other comprising the systems of ideas which are finding expression in the automatic writing. Each portion carries on complicated mental processes, and yet each is not only independent of the other, but totally unaware of that other's existence. The patient's mind seems, in fact, to be split into two smaller minds, engaged in two different occupations, making use of two distinct sets of memories, and without any relation whatever, one to the other. Such a case, therefore, pro-

vides us with a most perfect example of dissociation of consciousness.²

Milmine's comment on the Crosby case of automatic writing is that it seems remarkable that "Albert" should select his own sister through whom to warn Mrs. Crosby against her. To the psychologist this is not so remarkable, but would be a case where the association indicates the presence of a mental "conflict" and acquires the significance of a defensive reaction adopted by the mind when confronted with two incompatible systems of ideas.

Now, under the term "conflict" we have a new conception which enables us to understand much of the mental life of the seeress of Lynn. Conflict is defined as "a struggle between the complex and the personality—complex in turn being described as a dominant though subconscious interest, and personality denoting all the mental processes—ideas, emotions, desires—which do not belong to the complex in question." In the Crosby case the conflict was solved in a negative way,—the mind of Mrs. Eddy ridding itself of the emotional tension by avoiding the conflict altogether. On the one hand we have the record of Mrs. Eddy's spiritualistic trances; on the other we have her express denial: "We never were a Spiritualist." This is the first of the methods described by Dr. Hart, and consists of the simple expedient of preserving both the opposing groups of ideas in the mind, while at the same time all contact or interaction between them is sedulously avoided. This is the common mechanism of "the logic-tight compartment," where two spheres of action are kept rigidly apart in the mind.

² Hart, pp. 42-45.

Now, in Mrs. Eddy's career there is an abundance of such negative instances, and it is the psychologist's business to expose these discrepancies in her statements. She practised the spiritualistic trance and denied that; she copied the term Christian Science from Quimby and denied that; she borrowed from Alcott and others and claimed that no other author had helped her; she announced that she taught the truth "without money and without price," but she charged three hundred dollars for six lectures in "Metaphysical Obstetrics"; she taught this subject until the Massachusetts Metaphysical College was closed, and yet insisted that the motto of her church was Purity.

These instances—and there are more of them—illustrate the well known antithesis between precept and practice, the common mechanism of the "logic-tight compartment,"—in a word, dissociation. Now, dissociation indicates the presence of a mental conflict, and has such varying grades as somnambulism, double personality, obsessions, hallucinations and delusions.

All these grades are illustrated in the career of Mrs. Eddy. That she was a somnambulist or sleepwalker is a charitable explanation for the fact that, at least once, she is recorded as having appeared in mixed company in the state of extreme *déshabille*—to put it mildly. Here the "insufficient clothing dream" is one of the commonest forms of nightmare, which in this case was not a mere process of mentality, but of objective actuality. With this incident should be compared the Eddyite theory of the dream which is thus summed up in *Science and Health*: "The parent of all human discord is the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter." Now, the "allegory

of Adam," as Mrs. Eddy writes in *Christian Healing*, "when spiritually understood, explains this dream of material life, even the dream of the 'deep sleep' that fell upon Adam when the spiritual senses were hushed by material sense that before had claimed audience with a serpent."³

Upon the topics of dream and sleep, as the official concordance shows, the founder of Christian Science wrote at great length. And almost always these topics come around to the allegory of Adam, while in turn this is interpreted in terms of the sex problem,—Adam and Eve and the Serpent being all tangled up in a perfect Freudian nightmare. Here is the account as given in the chapter entitled *Creation*:

"Error, named Adam, is the belief, or alpha and omega of what is termed Life in matter. When mortal belief says an egg produces a man, this condition becomes as fixed and imperative as the original one of a rib. . . . Do you say man was formed before knowing his origin, then wherefore any belief on this subject? . . . Adam being created before Eve, proves the maternal egg never propagated him, and Eve being formed of Adam's rib, shows her origin was not that; 'knowledge' defined man falsely then, even as at present; although physiology has since been grafted into the forbidden tree."⁴

From somnambulism to sex may seem a far cry, but the study of repressed complexes furnishes the intermediate links under the captions of double personality, obsessions, hallucinations, and delusions. We shall, therefore, take up these topics in order and find if they

³ Compare Christian Science pamphlet, *Awake Thou That Sleepest*. Section, *Sleep*. Boston, 1917.

⁴ *Science and Health* (1st ed.), Chapter, *Creation*, pp. 277, 279.

do not put method into the madness of Eddyism, and explain, as nothing else can, the strange and apparently incoherent account of Mrs. Eddy's retrospective and introspective life.

In our first search for the personal sources we hinted that the doctrine of dissociation, or the divided self, would illuminate many of the dubious problems of Eddyism. Such we now take to be the fact, for under the new definition we obtain a guiding thread in the seeming labyrinth of disconnected events and beliefs. Dissociation of consciousness, says Hart, arises when the continuity in the scheme of consciousness is suddenly broken across. The content of consciousness, immediately after the break, would then be absolutely independent of the content of consciousness in the moments preceding that break. Here the dissociated processes correspond to the effect obtained by abruptly breaking off one film in a moving picture and replacing it by another representing an altogether different subject.⁵

This splitting off of ideas was first evident in Mrs. Eddy's career in her automatic "spirit" writing, where in the trance state there was a splitting off of a system of ideas—the spirit message. Another instance is where Mrs. Rice attended Mrs. Eddy in her violent seizures of hysteria. This student declares that during these attacks the poor woman would often lie unconscious for hours together; at other times she would seem almost insane, would denounce all her friends and declare that they were all persecuting and annoying her.⁶ This case, occurring at Lynn, in 1875, fits perfectly the definition that a system of ideas is said to be

⁵ Hart, *op. cit.*, pp. 46, 47.

⁶ Milmine, p. 159.

dissociated when it is divorced from the personality, and when its course and development are exempt from the control of the personality. Furthermore, dissociation has other symptoms. The next in order comes that of obsession. Here the personality, as Hart says, is aware of the existence of the dissociated system, but is aware of it as something outside of and foreign to itself. In the case of Mrs. Eddy one example was what she called "voices not our own"; another is the belief in malicious animal magnetism where the victim is convinced that the "evil one" is turning her disciples away from her in her "hour of crucifixion."⁷ A further example is Mrs. Eddy's belief that her third husband died from "arsenical poison mentally administered," despite the evidence of the autopsy—the dissected heart of the deceased. This perfectly fits Hart's definition of delusion as a false belief which is imperious to the most complete logical demonstration of its impossibility, and unshaken by the presence of incompatible or obviously contradictory facts.

We have anticipated, but with a purpose. Intermediate between obsessions and delusions come hallucinations. But these we propose to leave till the last, in order to explain the most abnormal of Mrs. Eddy's psychic states,—her sex hallucinations late in life. Continuing, then, with delusions, we find two well known types, the grandiose and the persecutory. The first finds illustration in Mrs. Eddy's career all the way from the ridiculous to the blasphemous,—from claims of noble ancestry to claims of equality with the founder of Christianity. In tracing her family tree—though she did not theoretically believe in "the maternal egg"

⁷ Compare facsimile letter to Mrs. Augusta E. Stetson, Religious Advertisement, *The New York Times*, March 26, 1922.

—Mrs. Eddy makes claim that even the American College of Herald's would find hard to validate. She may have been descended from Hannah Moore, but the English poetess must have had a Cockney strain, for Mrs. Eddy makes "shade" rhyme with "pride."⁸ But she was not descended from "the late Sir John MacNeil, a Scotch knight who was prominent in British politics and at one time held the position of ambassador to Persia." This claim was published in *Retrospection and Introspection*, and is a fine illustration of the latter part of that title. Unfortunately it was contradicted by the laird's only married grandchild, who emphatically stated that "Mrs. Eddy is certainly not my daughter," and added that she was "much amused to find that Mrs. Eddy still uses my grandfather's coat-of-arms on her writing paper, including the motto of the Bath, which even his son, had he left one, would have no right to use, as the G. C. B. is for life only."⁹

But little things like that did not matter to one who propounded the proposition that "gender is embraced in spirit," and that "an egg is not the origin of man." This ridiculous delusion of high ancestry—unless it was plain imposture—was matched by other grandiose delusions. Here, as Hart puts it, the patient believes himself to be some exalted personage, or to possess some other attribute which raises him far above the level of his fellows. He may believe, for example, that he is the king, or a millionaire, or a great inventor. In some cases, no actual delusions are expressed, but the exaggerated sense of self-importance is betrayed by affectations of gait and manner, by the employment of

⁸ See Mrs. Eddy's *Lines on Finding a Wild Rose*.

⁹ Compare Milmine, Appendix A. Also the Stetson letter last quoted, which still uses the McNeil crest.

a fantastical pedantic phraseology, or by other similar manifestations.¹⁰

The parts of this description fit precisely into the case of Mrs. Eddy. Taking them in reverse order she showed both the minor and major symptoms of the delusion of grandeur. Her pedantic phraseology is what makes *Science and Health* one of America's chief works of humour. She uses big words where small might do. Here, for example, is her description of a baby's bath:

"An infant a few hours old was said to be immersed in water, to test the possibility of making him amphibious; and this daily ablution continued until the infant could remain under water, and the ordinary functions of lungs be suspended twenty minutes at one time, playing the while and enjoying the bath."¹¹

For other examples we need not go far. A few pages before the description of the amphibious baby there occurs this bit of natural science:

"Heaven and earth, together with every animal, mineral, and vegetable that God hath made, are harmonious and eternal. The belief of Life in matter produces its own kind, for it is predicated on error, that brings forth that which is sinful, ferocious, impure, and mortal. Vertebrates, articulates, mollusks and radiates are simply what mind makes them. They are technicalised mortality, that will disappear when the radiates of Spirit illumine sense, and destroy forever the belief of Life and Intelligence in matter."¹²

¹⁰ Hart, *op. cit.*, p. 31.

¹¹ *Science and Health* (1st ed.), p. 279.

¹² *Ibid.*, p. 270.

Besides "a fantastic pedantic phraseology," there were "affectations of gait and manner." Milmine describes how Mrs. Eddy always put on airs in her visits to her early friends, yet always forgot to peel the potatoes in return for her board. And the writer of this chapter has often seen the "Pastor Emeritus" in Concord bowing from her carriage like royalty at a review. Now, this exaggerated sense of self-importance merged into the major symptom of delusion of grandeur. We need but change the gender of the pronouns in Hart's description and it fits like a glove: "The patient believes *herself* to be some exalted personage, or to possess some other attribute which raises *her* far above the level of *her* followers." What could be more apt to explain the growing delusion of grandeur which persisted through the life of a woman who claimed to be the first to affix the name science to Christianity, to have taken nothing from other writers, to possess "mind reading or spiritual insight" as a divine gift, to have been "graciously prepared" by God for her mission, to have claimed equality with another Mary, to have put herself by the side of Christ in a stained glass window, to have referred to her "hour of crucifixion," and to have prepared for her resurrection by having a telephone put in the temporary vault that was to receive her body! ¹³

Of course there were other religious leaders, imported and domestic, who have shown these symptoms. There was Mother Ann Lee, who, "by special revelation," was directed to repair to America, and received the Divine promise that the Millennial Church would be established in this country. There was also

¹³ The last statement is based on information from one of the attendants at Mt. Auburn Cemetery.

Joseph Smith, Jr., founder of Mormonism, who described himself as Prophet, Seer and Revelator and Head of the Latter-Day Saints. But neither of these New Hampshire worthies could equal that other native daughter of the granite state. Mother Ann did not copyright her claim; while Joseph Smith gave an occasional wink of his eye as when showing off his mummy of "Father Abraham." No, the founder of Christian Science took herself much more seriously. She was above helping in the family wash of her poor hosts. She was above having poor parishioners,—because poverty was not a "demonstration" of divine favour—and to Mrs. Stetson she bequeathed her "crown of diamonds breast-pin," a miniature in a setting of forty diamonds.¹⁴

If these things seem incredible we refer the reader to that perfect mine of abnormal psychology, *Retro-spection and Introspection*. In the chapter entitled "Foundation Work," we read: "Bethlehem and Bethany, Gethsemane and Calvary, spoke to my chastened sense by the tearful lips of a babe. Frozen fountains were unsealed. Erudite systems of philosophy and religion melted, for Love unveiled the healing promise and potency of a present spiritual *afflatus*." If "our dear Mother in God" did not suffer from delusions of grandeur, nobody ever did. But such delusions, as Hart explains, are almost invariably accompanied by delusions of persecution. The patient cannot conceal from himself that his claims to exalted rank and position are not recognised by his environment, but he

¹⁴ Compare letter of October 3, 1904, quoted in *The New York Times*, March 26, 1922. For a facsimile of this highly flattering miniature see Augusta E. Stetson, *Reminiscences, Sermons and Correspondence*, p. 2. New York, 1913.

rationalises this failure of recognition by persuading himself that it is the work of a malignant and envious enemy. In this way the most complicated delusional systems may arise, the patient being convinced that more and more elaborate persecutions are being employed the more he meets with evidence contradicting the primary belief.¹⁵

For illustrations of this extreme example of dissociation we need but go back to the chapter on Demonology. This was written at a crisis in Mrs. Eddy's career. Her claims were meeting with contradiction. Richard Kennedy had left her; Daniel Spofford had doubted her claims;¹⁶ Wallace W. Wright, in *The Lynn Transcript*, publicly challenged Mrs. Glover to verify her claims to restore the dead, to walk upon the water, to live twenty-four hours without air, to restore sight when the optic nerve has been destroyed, to set and heal a broken bone without the aid of artificial means.¹⁷ Upon these doubters and sceptics Mrs. Eddy now poured out the vials of her wrath and the following year appeared those hysterical denunciations already quoted under Demonology. It should here be added that in her chapter entitled *The Precious Volume*, Mrs. Eddy speaks of a certain reluctance to give the public, in the first edition of *Science and Health*, the chapter on Animal Magnetism, and the divine purpose that this should not be done.¹⁸ But it was done in the third edition, and by 1881 we have all that talk about "lurking demonology, dark channels, hidden agents, fatal powers, silent mental processes to frighten the individual,

¹⁵ Bernard Hart, *op. cit.*, p. 87-88.

¹⁶ Compare a letter to the writer, October 11, 1921: "Personally, I never knew of her benefitting any person through treatment."

¹⁷ Milmine, p. 151.

¹⁸ *Retrospection and Introspection*, p. 46.

terrible deeds of the mental outlaw, secret mental assassins, and Satan let loose." These phrases were lavished upon the first apostate from the church and are referred to as "the crimes of that student which have gone forth on their errands of envy and revenge."

Now, these wild theories, taken in connection with Mrs. Eddy's beliefs in the efficiency of M. A. M. over frozen water-pipes, leaking wash-boilers, missent letters and the like, illustrate to perfection what Dr. Hart says as to the second or persecutory type of delusion, with its important variety, the "delusion of reference." The patient misconstrues every event which happens in his environment, however trivial it may be, believes that it is directly bound up with his fate, and that it is in some way designed to injure him. If he observes two of his fellows talking together he immediately assumes that he is the subject of their conversation, and every accidental misfortune is regarded as a deliberate attempt to annoy him. Sometimes this misconception is carried to lengths which are fantastically absurd; a trifling displacement of the furniture of the patient's room is thought to be a signal employed by his enemies, and a spot upon his dinner-plate is proof positive that poison is being introduced into his food.¹⁹

But this is not all. In many cases of delusions of persecution, continues Dr. Hart, the desires are projected into an individual who has no real existence. The patient's mind, in its struggle to obtain freedom from internal conflict, invents not only the man's conduct, but the man himself. This more complicated form of projection is a common occurrence, and the female patient who indignantly complains of the vio-

¹⁹ Hart, *op. cit.*, p. 32.

lent wooing to which she is subjected by some altogether imaginary man is to be found in every asylum. Into this similar infirmity of Mrs. Eddy's mind we cannot enter without preliminary study, and this will be furnished by her views on marriage and sex.

XIII

MARRIAGE AND SEX

"The doctrine of celibacy has, of course, been prevalent amongst mystics of all ages. There are several celibate religious communities in America; one of the Shaker Settlements was situated only a few miles from Tilton, where much of Mrs. Eddy's youth was passed. Mrs. Eddy differs from most mystics in allowing marriage as a temporary arrangement, pending the introduction of a purely spiritual generation."—FRANK PODMORE, *The Pedigree of Christian Science*.

IT is a truism in the psychology of religion that aberrant theological doctrines are often erotogenic, that is, connected with abnormal sexual doctrines. It was so with Mother Ann Lee and the Shakers, it was so with Joseph Smith and the Mormons, it was so with Andrew Jackson Davis and the spiritualists, all of whom had ultimately to run the gauntlet of public criticism of their principles and practices. Of these three sects the first was celibate, the second polygamous, while the last, in striving to "spiritualise" marriage, ran off into "free love." All were variants of abnormal religions and Mrs. Eddy vacillated between them all. Her relations with her three husbands, various disciples and several "secretaries," have from the first been matters of suspicion, and some have charged her with a kind of progressive polygamy, or rather androgyny.

Into these alleged practices it is difficult to enter

because we have no such abundance of personal documents as exist in the case of the Shakers and Mormons. But with the theories we can deal, and deal frankly. Mrs. Eddy was obsessed on the subject of sex and that from her earliest appearance in print. Laying aside the testimony of various families into which she entered only to cause dissension, we note that her Portland testimonial of 1862 mentioned the bi-sexual theory of Plato, that the chapter *Recapitulation* attempts to refute the theory and that *Science and Health* has an entire chapter devoted to the subject of marriage. Alongside of these statements are to be placed certain facts regarding the founder: that as Mrs. Glover she was an unnatural mother, farming out her infant son only to have him return some thirty years later when he learned how much money was being made by the real head of the family. Some of this money was made in the Massachusetts Metaphysical College, which claimed to have taught 4,000 pupils at \$300 a head, and where, at any rate, such high fees were charged for the course in "metaphysical obstetrics" that some of the students brought suit to recover what they had spent for these useless lessons.

Moreover, Mrs. Eddy's use of sexual terms in her writing is noticeable. For example, malicious animal magnetism is called "mental malpractice"; the begetting of offspring in a "spiritual" way is called agamogenesis (when it should be parthenogenesis), while the virgin birth is confused with immaculate conception. But what were the secret teachings of the class of "metaphysical obstetricians"? We now know, through the confession of one of Mrs. Eddy's students, just as a congressional committee learned the inner meaning of the Mormon "mysteries" through the confession of

one of Brigham Young's apostate daughters. To put it in the mildest way, Mrs. Eddy was a woman unfortunate in her marriages after "the fleshly mind," who sought a change in the so-called "spiritual" union of soul. It was evidently her own, her personal hope that "The time cometh when marriage will be a union of hearts; and again, the time cometh when there will be no marrying or giving in marriage, but we shall be as the angels; the Soul rejoicing in its own mate wherein the masculine Wisdom and feminine Love are embraced in the understanding."¹

We have a right to call this kind of teaching a species of speculative disease, but as in diagnosing a disease, symptoms are supplemented by the history of the patient, so here. We must have recourse to certain antecedent mental conditions. These conditions were furnished by the very purlieus of thought in which Mrs. Eddy early found herself. We have mentioned already the influence of spiritualists and theosophists, but it was particularly the Shakers who, under the guise of religion, put forward the wildest hypotheses as to the sex relations in the heavens above and the earth beneath. For the Shakers the start is the dual nature of deity; the middle is the so-called spiritual union of the sexes; the end is that form of occultism which runs off into sex symbolism, like Mrs. Eddy's interpretation of "devil" as "the lust of the flesh." We are not here concerned with the charge of breaking up of families, a charge against which Mother Eddy so strenuously fought. We merely infer that where there was so much smoke, there must have been some fire.

As for the Shakers, Mother Ann Lee was notorious

¹ *Science and Health* (1st ed.), p. 322. *Marriage*.

for teaching both the dual nature of deity and the necessity of celibacy. The logical connection between the two is hard to trace, but the doctrines are in fact bound together. From the official accounts we learn that the United Society of Believers acknowledged Mother Ann Lee as the first visible leader of the Church of God upon the earth; that she represented the female principle of deity and that a virgin life is a life of purity undefiled by sinful indulgences, and unmixed with corrupt practices.² As further expanded in the articles of faith the Shakers tell us:

“As *Father*, God is the infinite Fountain of intelligence, and the Source of all power—‘the Almighty, great and terrible in majesty’; ‘the high and lofty one, that inhabiteth eternity, whose name is Holy, dwelling in the high and holy place’; and ‘a consuming fire.’ But, as *Mother*, ‘*God is love*’ and tenderness. If all the maternal affections of all the female or bearing spirits in animated nature were combined together, and then concentrated in *one individual human female*, that person would be but as a type or image of our Eternal Heavenly *Mother*.

“The duality of God is expressed in the *Book of Genesis* as follows: ‘Let us make man in our image, after our likeness. So God created man in his own image; male and female created He them; and called their name Adam.’”

Such is the official platform of Shakerism, and with it should be compared the Eddyite chapter on *Creation*, which likewise treats of the duality of deity and the creation of Adam. Here, says Mrs. Eddy: “Gender is embraced in Spirit, else God would never have shadowed forth out of Himself, the idea of male and

² *The Life and Gospel Experience of Mother Ann Lee*, p. 521. Published by the Shakers, Canterbury, New Hampshire.

female; this idea comes from soul and not body, from Principle and not person. . . . "So God created man in His own image, male and female created He them." Hereby we learn, man was a generic term; also that he reflected the Principle of male and female, was the likeness of "Us," the compound Principle that made man.³

In making these comparisons we should recall the facts of Mrs. Eddy's life early and late: that in her youth she passed some years in the vicinity of the Shakers, who also had their *Key to the Scriptures*, and that to the last she insisted that deity should be addressed as "Our Father-Mother God."

The two Shaker books from which I have quoted were written near Mrs. Eddy's home and before her first marriage. She may also have had other than literary sources to depend on. Her brother worked in the law office of General Franklin Pierce, who was counsel for the Shakers in their trial at Concord, in November, 1848. To those who care to go further into the affinities between esoteric Christian Science and Shakerism, the chapter on "Marriage," in the first edition of *Science and Health*, should be compared with "Holy Mother's promises given by Inspiration," as contained in the Report of the Examination of the Shakers of Canterbury and Enfield before the New Hampshire Legislature.

But the Shakers did more than propound grotesque theological doctrines. With the dual nature of deity they connected another theory, that of the celibate spiritual union of the sexes, on other planes beside the procreative. To this they added—as a kind of "ra-

³ *Science and Health*, (1st ed.), p. 236.

tionalisation"—the popular but erroneous notion of the virginity of the queen bee. So it was with Mrs. Eddy; these various points are repeated in almost the same phraseology. She speaks of the eternal "Us"; of man or woman as "the compound idea that includes all other ideas of God"; of the "spiritual creation" where the "union of the male and female is apprehended in its Soul-sense," and concludes with this "rationalising" passage as to "important points in what is termed embryotic life; the butterfly, bee, etc., propagating their species without the male element."⁴

The duality of deity, the spiritual union of the sexes, and sex symbolism—this threefold similarity between Shakerism and Eddyism is manifest. We now need a psychological explanation of these strange doctrines. What has recently been given for Mother Ann Lee will serve for Mother Eddy. Of course the lame excuse may be given that the author of *Science and Health* used words without knowing their meaning, as when she accused a hated rival of being an "adulteress" because she "adulterated" the truth.

This sorry jest opens up the sorry subject of the sexual aberrations connected with abnormal religious beliefs. The *New York Medical Journal* has recently published an interesting study entitled *Shaker Celibacy and Shaker Salacity Psychologically Interpreted*.⁵ In this study there is an instructive blending of the official accounts with psycho-analytic comment. Thus, by her followers, Ann Lee was considered a sort of female incarnation of Jesus of Nazareth and her divine perfection was implied in the familiar appellation of

⁴ Compare Platform XVI, XII and *Science and Health* (1st ed.), pp. 262, 314.

⁵ By Theodore Schroeder, June 1, 1921.

Ann the Word. She was the Word made flesh. She was the woman, so they asserted, referred to by the apostle as being "clothed with the Sun."⁶

Now, continues the psycho-analyst, those who are inhibited from a normally satisfying sexual life easily make a virtue of their misfortune, and achieve a compensation by means of the so-called supernormal or superhuman exaltation of their spirituality. . . . This is accomplished by the simple trick of adopting a new and spiritual explanation for commonplace facts of the neuro-sexual organism. But the subjective emotional conflict is not thus eliminated. Consequently, the victims of this sort of self-deception may become very vehement in their denunciation of the normal relation, as well as very morbid in their desires for gratification.⁷

Thus far this description runs parallel to the experiences of Mrs. Eddy. Exaltation and symbolism were exemplified in the picture of the upper room at Lynn where the star of inspiration shone in at the window and the serpent lurked in the corner.⁸ So with the spiritual explanation of the sexual relation, and the denunciation of the normal relation. Even the recent editions of *Science and Health* in the chapter on Marriage speak of "the vision of the Apocalypse, where the corporeal sense of creation was cast out, and its spiritual sense was revealed from Heaven."⁹

For a further disclosure of Mrs. Eddy's attitude towards the sex problem we need but turn to her *Key to the Scriptures*. Here, as the psycho-analyst would put it in the case of Mother Ann Lee, who also had her

⁶ Compare the stained glass window of "The Woman Clothed with the Sun," in the Mother Church, Boston.

⁷ Schroeder, p. 10.

⁸ This serpent was later removed from the allegorical picture.

⁹ *Science and Health* (1914), pp. 56-63.

Key to the Scriptures, we find side by side the correlated influence of her abnormal sex conditions with her religious emotions and the theology built upon them. In the Eddyite key to the book of Genesis we are informed that God determines the gender of His own ideas; that the eternal Elohim includes the forever universe and man the family name of all ideas,—the sons and daughters of God; that man and woman as co-existent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God; that in divine Science we have not as much authority for considering God masculine, as we have to consider Him feminine; that it is a “biological invention” that in the beginning man’s body originated in non-intelligent dust and that God at first created one man unaided,—that is, Adam—but afterwards required the union of the two sexes in order to create the rest of the human family; that woman was the first to abandon the belief in the material origin of man and to discover spiritual creation; that the Science of Mind shows that the multiplication of certain animals takes place apart from sexual conditions; that it is forsaking Spirit as the divine origin of creative Truth to come down to a belief in the material origin of man, the belief that the germ of humanity is in a circumscribed and non-intelligent egg; that if Life is God, as the Scriptures imply, then life is not embryonic, it is infinite, an egg being an impossible enclosure for deity; and that mortals must emerge from this notion of material life as all-in-all; “they must peck open their shells with Christian Science and look outward and upward.”¹⁰

The Eddyite *Key to the Scriptures* is evidently a

¹⁰ *Key to the Scriptures*, *passim*.

kind of speculative incubator; by reading it and its rubrics about "Scientific Offspring," "All nativity in Thought" and the like, the believer can get rid of "the Adam belief of which mortal and material life is the dream." Of course, to the material sense, Adam was made from the dust and Eve from Adam's rib, but this was an "erroneous standpoint," since the translators of this record of scientific creation entertained "a false sense of being": to them, Genesis, like the Apocalypse, was "obscure," but "to the author they are transparent, for they contain the deep divinity of the Bible."¹¹

Possessed with this *Key to the Scriptures*, Mrs. Eddy now proceeds to unlock further mysteries of sex. In her Glossary she defines *Adam* as "the belief in original sin"; *Eve*, as "the belief that the human race originated materially instead of spiritually"; and *Children* both as "the spiritual thoughts and representatives of Life, Truth and Love," and as "sensual and mortal beliefs: counterfeits of creation, . . . material suppositions of life, substance and intelligence opposed to the Science of being."

In the latter part of the last definition, Mrs. Eddy perhaps had reference to her only acknowledged child who returned home to bring suit against "Mother." But to go back to fundamentals. The Glossary definitely settles the question as to the nature of deity, defining *Mother* as "God; divine and eternal Principle; Life, Truth, and Love." This definition is confirmed by the Miscellaneous Writings, where it is stated that "We learn in the Scriptures, as in Divine Science, that God made all; that He is the universal Father and Mother of man"; also that "all clergymen

¹¹ *Ibid.*, p. 546.

may not understand the illustrations in 'Christ and Christmas,' or that these refer not to personalities, but present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God, our divine Father and Mother."¹²

The illustration here referred to was finally withdrawn, as it seemed going too far to send broadcast a picture representing Mrs. Eddy with a halo around her head. The public had to be catered to, but what was going on in private was another matter. In her books and in her sermons, Mrs. Eddy went pretty far, but not so far as in her Massachusetts Metaphysical College. In *Science and Health* for 1885, she surmised "should mortal mind adopt the appearing of a star for its formula of creation, the advent of mental man would be signified by a star." In the same year she advertised in the *Christian Science Journal*: "Mary B. G. Eddy, Professor of Obstetrics, Metaphysics, and Christian Science." Now, we know from the court records that when, in 1888, Professor Eddy gave a course of six lectures on "Obstetrics," five of which were taken up with malicious animal magnetism, the students, who had paid high fees for the privilege of attending them, naturally rebelled.¹³ Well, what were these lectures about? Josephine Curtis Woodbury, once, like Mrs. Augusta V. Stetson, C. S. D., a favourite of the founder, made this statement:

"The substance of certain instructions given by Mrs. Eddy in private is as follows: If Jesus was divinely conceived by the Holy Ghost or Spirit, without a human

¹² *Miscellaneous Writings*, p. 33.

¹³ Joseph Jastrow, *Psychology of Conviction*, p. 206, New York, 1918.

father, Mary not having known her husband,—then women may become mothers by a supreme effort of their own minds, or through the influence upon them of an Unholy Ghost, a malign spirit. Women of unquestioned integrity who had been Mrs. Eddy's students, testified that she had so taught, and that by this teaching families had been broken up; that thus maidens have been terrified out of their wits. . . . Whatever her denials may be, such were Mrs. Eddy's teachings while in her college; to which she added the oracular declaration that it lay within her power to dissolve such motherhood by a wave of her celestial rod." ¹⁴

¹⁴ *Christian Science and Its Prophetess*, Arena, 21.569.

XIV

SUMMARY

"What moved the female representative of the motherhood of God, Mary Baker Eddy, to write 'Science and Health' and give it to a world which never before had heard such startling denunciation of the fleshly Adam?"

—AUGUSTA E. STETSON, *Reminiscences*.

"Perpetual conversance with ideas of supernaturalism; daily and nightly communications, whether in the form of conscious imposture or honest delusion, with the spiritual world, continued through a length of time—must be allowed to be unsalutary."—UPHAM, *Salem Witchcraft*.

IN her chapter on Marriage in *Science and Health*, and in her *Key to the Scriptures*, Mrs. Eddy evidently offered only the modified milk of her gospel. The private teaching described by Mrs. Woodbury furnished the real stuff of which her mentality was compounded and suggests most decidedly the need for a final psycho-analytic treatment. There was something haunting her, but only occasionally did she dare breathe what it was all about. Once, in 1906, in her message to the Mother Church, she blurted out a statement that marriage was "legalised lust," a statement which caused numerous defections from the western churches.¹ Of course she turned upon Mrs. Woodbury for the Arena article, though all Christian

¹ Compare *The Interior*, May 6, 1909, *Where and Why Christian Science is Losing*, by George W. Louttit, formerly First Reader of the First Church of Christ, Scientist, Fort Wayne, Ind.

Scientists called to the witness stand in the latter's suit for criminal libel, declared that they did not know who was referred to as "the Babylonish Woman," living in her "widowhood of lust." By the help of Scripture, Mrs. Eddy evidently gained a rich vocabulary, just as by her "spiritual" or allegorical interpretation she gained considerable esoteric knowledge. To these interpretations we now return. Mrs. Woodbury divides the teaching on "Metaphysical Obstetrics" into two subjects, the influence of the phantasmal lover and the influence of an "Unholy Ghost." With the former, Mrs. Woodbury was herself apparently intrigued—though she does not say it here. Her talk about immaculate conception, her boasts about her "spiritually conceived" son, whom she called the "Prince of Peace," raised such a stir that Mrs. Eddy had to shut her up and formally cast her off. Such was the end of "The war in Heaven," precipitated by Mrs. Woodbury's imprudent query as to who would succeed Mrs. Eddy.

There was public suppression, but the private convictions still hung on. The recently published letters of Mrs. Eddy to Mrs. Stetson suggest this: ". . . come directly to me; I must tell you something about mental practice that cannot be written and involves *all* for time and eternity, . . . come *without fail*,"²—this hurried scrawl betrays a state of mind that led on to what has been euphemistically called "nocturnal hysteria." As Mrs. Eddy had frightened others, so she now frightened herself; her wonderful lamp had loosed

²Cf. Mrs. Stetson, *The New York Times* religious advertisement, March 26, 1922. For Mrs. Stetson's views on "birth control" by "spiritual conception," see *The New York Times*, January 22, 1922.

the genii, and what form of persecutory delusions she came to suffer from are to be described only by the psychiatrist. We therefore turn to the same authority who treated of Mother Ann Lee.

First, let us remember, says the author of *Christian Science and Sex*,³ that Mrs. Mary Morse Baker Glover Patterson Eddy had more husbands than she had children. This is some evidence of her having been afflicted with sexuo-emotional conflicts. Without the satisfaction of the biological impulse of progeny, she became afflicted with the compensatory psychological urge to become the "mother" of all who are "born of truth and love." . . . God "is the universal Father and Mother of man"; perhaps because bi-sexual impulses in herself required the projection of these dual qualities into her God. She discoursed glibly about "the womanhood as well as the manhood of God," probably because with this concept she could achieve a needed compensation for her feelings of inferiority. . . . Those who are excessively burdened by the feeling of their sinful flesh tend to find compensation in rising above the flesh, in identifying themselves with the supernatural generally, or with God. So they argue that God, "being the all-in-all," one like Mrs. Eddy is herself a part of God, and how could she, a part of God, commit any sin so long as she rejects the "erroneous belief" that "evil is real"?

No. She is "no longer obliged to sin." To such persons all is pure, even though to unspiritual vision it may still seem both real and evil. Having herself experienced that "spiritual birth" which "opens to the enraptured understanding" many things, she

³Theodore Schroeder, *New York Medical Journal*, Nov. 27, 1920. The Eddyite quotations are taken from *Science and Health* and *Miscellaneous Writings*.

readily discovers (perhaps with the help of her many husbands) that lust is "always wrong" unless the physiological factors can be excluded from consciousness. Thus we can oppose to "material sense of love" a purely psychological erotism, that is a "spiritual law of love" and "spiritual love" with "spiritual oneness," with God or anyone else in the universe, either dead or alive. . . . Now, generation "rests on no sexual basis." In all climes and times, neurotics have found their way to celestial exaltation, through spiritual connubiality, heavenly bridegrooms, and offspring begotten by ghosts. Mrs. Eddy had experienced the pains of parturition at least once, but under the inhibiting compulsion of her neurosis she could exclude even that from memory and consciousness, and she may have believed herself to have begotten her child on no sexual basis. The psychiatrist can give her a sympathetic understanding, if he cannot agree with her. When the "spiritual creation is discerned and the union of male and female apprehended as in the Apocalypse," then will marriage be abolished. . . . Here, as always, the development is the same, from some abnormal sex tendencies through sexual allegories to a firm belief that all lust is evil. Hence celibacy, spiritual love, eternity of sex attraction through piety, and finally the overthrow of the reason upon the subject of the mania as shown in the illusions about the spiritual generation of flesh and blood offspring which "rests on no sexual basis." This belief that some day either men or women will beget human offspring without the help of the other sex, is an oft recurring symptom of psychoneurosis.⁴

⁴Schroeder, *Christian Science and Sex*, pp. 3, 4.

This is a valuable interpretation of the three-fold Eddyite doctrine of the dual nature of deity, the spiritual union of the sexes and sex symbolism. Besides the case of Mrs. Woodbury, "virgin mother" of "the Prince of Peace," there is corroborative evidence that such was the original teaching of Mother Eddy in the case of Augusta E. Stetson, author of *My Spiritual Aeroplane* and *Spiritual Generation*. The latter has recently published an article upon "The Scientific, Metaphysical, Spiritual Definition of 'Birth Control,' Under the Law of God." This effusion states that for a solution of the Science of existence we should go to Mrs. Eddy's teaching that spiritual generation is the only reality of man;—that our Father-Mother God, the one and only creator, controls the birth of Her infinite idea; that the divine "Us" is man's source and supply of existence; that material birth, growth, maturity, and decay are no part of the *real man* and the *real* universe. They are the product of the Adam-Eve dream of sensual, sexual conception; that our Father-Mother God, the divine "Us" unfolds and develops His-Her progeny; . . . that the words of our Leader, Christ Jesus and Mary Baker Eddy, are understood by all who have come up through mighty wrestling with the false belief of life and intelligence as existent in matter. . . . "In their defense of their spiritual origin and oneness with God, they have met the cruel forces of the so-called carnal mind, which have been encountered by prophets, Christ Jesus, and His disciples, and by Mary Baker Eddy and her students, who have overcome material sense sufficiently to begin to build 'on a wholly spiritual foundation,' and who, in a demonstrable degree, have gained the power of the Christ-mind and the divine love which panoplies her

children and protects them from the mental assassin—the so-called carnal mind, which has ever opposed Christ and them that are Christ's.”⁵

Such is original Christian Science cropping up again in the person of an excommunicated leader. Now, at one time Mrs. Stetson was so great a favourite of the founder that the latter exclaimed: “I will tell you *one* of my pet names for you when speaking of you to my household, ‘my war horse.’”⁶ Of course these views of Mrs. Stetson are anathema to the present leaders of the church, and just as they have built a wall between the Church of Christ, Scientist, and Mrs. Stetson’s adjoining house, so they would hide this primitive doctrine from the public. But the writers of this joint work are in possession of many letters of former Christian Scientists whose homes have been broken up by the belief of one or the other of the married pair regarding “all nativity in thought.”

Not to betray confidences, we here give a secondary account from one competent observer of Christian Science beliefs and practices:

“To her early students she imparted a secret teaching regarding marriage, which teaching was doubtless gathered from the Shakers. A fragment of that idea is still in *Science and Health*. There are still a few of her old students still living and many of them have persevered in their idea of immaculate conception. I know a man, quite an intelligent man, too, who believes that children can be born without sexual intercourse. He is a very ardent Scientist (C. S. I mean). He was separated from his first wife. He married again, but his wife remained with him

⁵ Cf. Mrs. Stetson’s religious advertisement, *The New York Times*, Jan. 22, 1922.

⁶ *The New York Times*, March 26, 1922.

only a few months. This idea is not as prevalent in Science now as it was, say, fifteen to twenty years or more ago. However, Mrs. Eddy cannot be understood unless a little light is thrown on her character from this source, and I believe only Psycho-analysis can do that."

But to proceed with our study of origins. We take up as the last infirmity of a disordered mind the Eddyite belief in demonology as related to sex. Here we would ask the reader to connect the hints regarding "the evil one," and "something about mental practice that cannot be written," with what Mrs. Eddy said about Salem witchcraft in her suppressed chapter on Demonology, a chapter which was the expression of a complex, due to her break with Kennedy. But before we study that particular delusion that afflicted the founder of Christian Science in her last years and caused even the faithful Foster-Eddy, her "spiritually" adopted son, to leave her services, it is needful to examine the sources of information that lay open to her on the subject of *Satan and His Invisible World*,—to use the title of an old witchcraft book. In *Retrospection and Introspection*, Mrs. Eddy speaks of reading, in her childhood, one of her grandmother Baker's books "printed in the olden type, and replete with the phraseology current in the sixteenth and seventeenth centuries." What this book was we are not informed, but we do know from certain recently recovered letters to her brother that, up to the age of fourteen, Mary Baker had enjoyed little real schooling, although she had read a great deal.⁷ This fact, together with the

⁷ *The Girlhood of Mary Baker Eddy, as Revealed in Letters Written by Mrs. Eddy and now Published for the First Time*, by Isaac F. Marcossou, *Munsey's Magazine*, April, 1911.

persistent New England tradition as to the hanging of the witches explain Mrs. Eddy's references to the Salem witchcraft and the Salem gibbet and her use of the very phraseology of that dark chapter in our history. We have already read what she had to say about the "mental assassin" who strives to bring about "this infernal result" to frighten the individual, since "a silent mental process, of impregnating into the mind, and thence into the body, suffering, disease, fear, hatred, sensuality, etc., is 'Satan let loose.'"

So, like the strange story of the "afflicted children" of Salem, we hear again the very language of that dreadful episode, which was still handed down by word of mouth. As the historian of the witchcraft delusion states:

"The prisons of Salem, Ipswich, Boston and Cambridge were crowded; the feeling, dismal and horrible indeed, became general that Satan was let loose and that he and his confederates had free and unrestrained power to go to and fro, torturing and destroying whomever he will. . . . Apparitions, spectral shapes and living witches, ghosts of their murdered victims, and demons generally were of daily and hourly occurrence. It was further believed that a witch could be present, and act with demoniac power upon her victims, anywhere, at all times, and at any distance, and that an invisible and impalpable fluid darted from her eye; that the convulsions and fits of children were under a diabolical hand; that such spectral evidence belonged to the supernatural world; that the godly were the most successful combatants against the Satanic powers because they would not yield to the hellish temptations, and finally that only those that had not the fear of God before their eyes, could consult with a familiar spirit and be seduced by the Devil. So having all these things in mind," argues Upham, "we are ready to enter

the story of Salem witchcraft—the last great display of the effect of the doctrines of demonology, of the belief of the agency of invisible irresponsible beings, whether fallen angels or departed spirits, upon the actions of men and human affairs.”⁸

But such was not the last display of demonology. Within fourteen years of the above account, Mrs. Eddy had published her “final revelation.” Accordingly, as Moncure Conway says in his *Demonology and Devil Lore*, a little historic perspective makes the situation simple.⁹ Turn, then, from 1692 to 1881. Substitute for the old time witch the modern mental malpractitioner and we learn that a recalcitrant student goes forth on his “errands of envy and revenge” to draw others into the vortex of ruin; that he can “govern the actions of his patients in any direction he chooses. We now understand that never another of our students would have gone astray from the straight and narrow path but for the continued mesmeric influences of that one, employed months, and even years, upon certain individuals whom he wished to turn away from Christian Science, until at last they yielded to the hidden agent, and thought and did as he directed, and he boasted of his power over them. Future history will reveal him, and his inauguration of a power which, if it be not discovered, is fatal to the health, life, or prosperity of the individual. The solution of Salem witchcraft has come, and its remedy is metaphysics instead of a gibbet.”

All this has its historic parallels. In the Salem witchcraft proceedings, concludes Upham, the supersti-

⁸ C. W. Upham, *Salem Witchcraft, passim*, Boston, 1867,

⁹ 2,402, London, 1879.

tion of the Middle Ages is embodied in real action. All its extravagances, absurdities and monstrosities appear in their application to human experience. So, we conclude that, just as the old women of 1692 declared themselves afflicted, tormented and assaulted by the evil one, so did Mrs. Eddy in her old age. Now, in senile dementia, as one authority explains, there is a recrudescence of childish memories, a reappearance of some apparently forgotten train of thought, which "rises like a ghost out of a gulf." So with Mrs. Eddy. She believed not only in the mental assassin who could turn away the faithful, who could poison at a distance, who could "destroy his neighbour's flocks and herds and enter his house to demoralise his household," but her obsessions on this subject increased in complexity and intensity. Thus we approach that "evil hour" when it seemed as if again, to use the old phraseology, "the devils have with most horrid operations, broke in upon our neighbourhood."

If Mrs. Eddy wrote about demonology and the agency of invisible beings we are curious to know where she obtained her intimate knowledge of that gentry of the underworld. She mentions specifically one source, and that was the old family standby, William Smith's *Dictionary of the Bible*. Turning, therefore, to the Boston edition of 1868, we are informed that "the demons spoken of as spiritual beings, at enmity with God, had power to afflict man not only with disease, but also with spiritual pollution." Consequently, recalling what the psycho-analyst has to say as to the sexual conflict between the ideas of purity and the ideas of pollution we have a hint of Mrs. Eddy's final fear of the powers of darkness and what they might do to her.

Another authority which the author of divine science quotes is Cruden's *Complete Concordance of the Holy Scriptures*. Turning to the word *giant*, we learn that this signifies a monster or a terrible man who beats and bears down other men; and also that the word occurs in Proverbs 11: 18, which is to be interpreted as follows: "The paths of a debauched woman lead to the Rephaim, that is to Hell, where the rebellious giants are."¹⁰

If we connect this kind of information with Mrs. Eddy's teachings in her class on "mental obstetrics" we have a recrudescence of the mediæval beliefs in *incubi* and *congressus cum daemonis*. According to Tyler, in his *Primitive Culture*, there was a certain belief which was a distinct product of the savage animistic theory of dreams as real visits from personal spiritual beings,—a belief which lasted on without a shift or break into mediæval Christendom. This was the doctrine of the *incubi* and *succubae*, those male and female nocturnal demons which consort with men and women.¹¹ The same belief reappears in the Salem witchcraft where the "black man" is frequently referred to as tormenting and assaulting women.

History repeats itself in Mrs. Woodbury's exposure of the teachings of an Eddyite "P. M.," or "private meeting." Here the "virgin" mother of the "Prince of Peace," or "Little Immanuel," boldly stated that girls were terrified by the doctrine that they might be made pregnant through the influence of demons.¹²

¹⁰ Cruden's *Concordance*, New York, 1860.

¹¹ E. B. Tyler, *Primitive Culture*, 2.173. London, 1871.

¹² Compare Milmine, p. 437.

In setting forth this doctrine, Mrs. Eddy was evidently undergoing a mental struggle of the most severe kind. She whose motto was purity was haunted by her own definition of devil as "animal magnetism," and "lust of the flesh." This struggle led to a veritable disruption of consciousness as may be seen from recalling the psycho-analyst's definition of conflict as a struggle between the complex and the personality where the individual feels himself torn by emotional tensions. It is a veritable alternating personality which confronts us. On the one hand there is what has been described as "the process of spiritual refinement promulgated by the pastor emeritus," and on the other her belief in the possibility of "committing adultery in the dark recesses of thought." The latter was a charge brought against the recalcitrant Kennedy. It now recoils upon Mrs. Eddy herself if we are to judge from two statements made by her. In her *Pulpit and Press* she declared: "From first to last the Mother Church seemed type and shadow of the warfare between the flesh and spirit."¹³ In her letter to Mrs. Stetson she speaks of "the evil one" and of "something about mental practice that cannot be written." Both these statements, the one for the public, the other for the private ear, emanated from the home of the pastor emeritus, in Concord, New Hampshire. Now, what was happening behind the walls at "Pleasant View" in the way of mental conflict has been intimated in rather vague terms as "nocturnal hysteria." The joint authors of this work know the details of this monstrous delusion, but prefer to utilise the description of Dr. Stephen Paget: "No wonder her adopted son, Dr. Foster-

¹³ Page 28. Concord, New Hampshire, 1900.

Eddy, tells of days and nights as black as those painted by Poe, when the unhappy woman fancied that evil minds were assailing her to her confusion and distress."¹⁴

A brief summary and we are done. Two entirely different pictures of Mrs. Eddy have been drawn, and both should be presented, the one from the standpoint of pathology, the other from that of propaganda. Both are based on the documents furnished by Mrs. Eddy and her followers, and the two taken together furnish a picture of a female Jekyll and Hyde. The critic offers the picture of an abnormal child, invalid, healer, revelationist, and deified head of a money-making sect, a person whose earliest recollections began with voices "not our own," and whose latest hours were plagued by delusions. Now, as against the present legend of the sweet-tempered recipient of celestial messages the family doctor is found to have diagnosed her voices as hysteria. Thus began that persistent pathological strain in the life of the founder of what is called "Christian Science," the "divine name" believed by its adherents to have been revealed and inspired.

¹⁴ *Faith and Works of Christian Science*, p. 98. London, 1909. For an autobiographical sketch of an insane woman who believed that "astral giants" might propagate their kind, compare *Heavenly Bridegrooms, An Unintentional Contribution to the Eroto-genetic Interpretation of Religion* by Ida C. (edited by Theodore Schroeder, Alienist and Neurologist, November, 1915-August, 1917). In this work the author cites from St. Augustine (*City of God*, 15.23) that "Incubi have often injured women," and also the tradition that "Magdalen's Lover was the Devil," who appeared to her as a "black man." Compare also M. A. Murray, *Witch Cult in Western Europe*. Oxford, 1921. Chapter V. *The Rites*, p. 183, "Incubus." For a similar belief among modern negroes compare A. J. N. Tremearne, *The Ben of the Bori; Demons and Demon Dancing in West and North Africa*, pp. 19, 59, 66. London, 1914.

The real revelation in regard to the life of Mary Baker Eddy is that abnormal psychology finds valuable material in her early convulsive attacks, in her adolescent interest in the curative principle of mesmerism, in her "spiritual" mediumship, in her "prophetic" messages as high priestess, and more than all in her growing obsession on the subject of malicious animal magnetism, especially in its relation to sex and "spiritual generation." In a word, it is a true case of mental regression, for regression takes place when fundamental trends of the organism are replaced by trends less fundamental; in this case, the trend of love by that of religion.¹⁵

In contrast to this psychic history with all its unpleasant connotations it is interesting to read the description of "Our dear Mother in God," compiled, for a consideration, by the postmaster of Concord, New Hampshire. We suspect that the data in this document were furnished by the inmate of "Pleasant View," for it begins with all the details of her ancestry, continues with a technical account of her dubious coat of arms and ends with this peroration: "There have been great women since the world began: Cleopatra, Paula, Heloise, St. Theresa, Queen Elizabeth, Mme. de Maintenon, Sarah, Duchess of Marlborough, Mme. Racamier, Mme. de Stael, Hannah Moore, George Eliot,—each with splendid graces and superiority of body, mind, or soul; but as a happy combination of modesty, simplicity, culture, of good heartedness, of noble endeavour, of remarkable mental force, of intellectual depth and spiritual insight, of indomitable, mysterious power and influence coupled with a gentle

¹⁵ Frederic Lyman Wells, *Mental Regression; Its Conception and Types*, Psychiatric Bulletin, October, 1916.

disposition and a guileless heart, of inspiring and ennobling influence, Mary Baker Eddy is believed by hundreds of thousands to wield the sceptre and wear the crown as earth's queen."¹⁶

¹⁶ *Hon. Henry Robinson*; Biographical sketch, Rev. Mary Baker G. Eddy.

PART II

THE FALSITY OF CHRISTIAN SCIENCE

BY

FREDERICK W. PEABODY, LL.B.

NOTE

IT is not intended by my contribution to this volume to supersede, but to supplement, my "*Religio-Medical Masquerade*." Chapter VII is a rewriting of the chapter on the same subject in the earlier book. Otherwise the material here is new, although some of Mrs. Eddy's utterances, formerly used for one purpose, are now used to illustrate another viewpoint.

I should like to have it understood that, however severe may be deemed portions of my arraignment of Mrs. Eddy, they do not, to avoid repetition, go the length of things charged against her in my publications years before her death. Mrs. Eddy died in 1910. In 1904, *The New York Times* said: "There is absolutely no middle ground. Either Mr. Peabody is the most shameless of calumniators, or Mrs. Eddy is the basest of charlatans. And Mr. Peabody expresses an eager readiness to have this question submitted to any test. His charges run the whole gamut from attempted murder to accomplished theft, with endless lying scattered all along in between. The courts of Massachusetts are open and, until Mr. Peabody is a convicted slanderer, no sane and decent person, man or woman, can afford to give any countenance to Christian Science."

Mrs. Eddy made no appeal to the wide-open courts; sought only suppression of what she well knew to be

true. She also knew that a judicial tribunal is the only place in which the whole truth could be properly told.

I make no apology for repeated attempts to discredit the woman. Thousands of children are in their graves because of Mary Baker Eddy's greed.

I

'AUTOCRACY

" 'The Church Manual of The First Church of Christ, Scientist, in Boston, Mass.,' written by Mary Baker Eddy and copyrighted, is adapted to the Mother Church only. It stands alone uniquely adapted to form the budding thought and hedge it about with Divine Love. This Manual shall not be revised without the written consent of its author. No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled without the written consent of Mary Baker Eddy, the author of our textbook, 'Science and Health.' "

—MARY BAKER EDDY.

" Her government is all there, in that deceptively innocent looking little book, that cunning little devilish book, that slumbering little brown volcano, with hell in its bowels." —MARK TWAIN.

HISTORY leaves us in no doubt that Mrs. Eddy was not the first woman tyrant. Isabella of Castile was one; Catherine of Russia was another, and Mary of England was more or less disagreeably despotic. But history will be searched in vain for another autocrat so arbitrary, so whimsical, so fantastic, so funny as Mary Baker Eddy. She had no guide but her own untrained, untutored mind; considered no need but her flitting fancy; tolerated no shadow of rivalry, no suggestion of insubordination; demanded implicit, unquestioning, instant obedience. The exaction of complete submission was the first law of her being; and from official and unofficial followers she

achieved a submission as complete as that of slaves crouching under the lash of the slave-driver. Theirs not to reason why; theirs but to obey, and again, obey, and without end, obey. The Eddy tyranny was detestable; but the Eddyite subjection was nauseating. Men and women abased themselves before this vulgar and ignorant woman, gave up every shred of manly and womanly independence, groveled at her feet. She used them as long as they were useful,—then she spurned them.

The Church Manual of The First Church of Christ, Scientist, in Boston, contains the rules, or by-laws, for its government. As I have elsewhere shown, the constitution of Massachusetts guarantees a congregational form of government to all religious organisations. The congregation of the church we are considering has had, at no time, any voice whatever in its government. Its officials, or members, were never consulted regarding the by-laws, which, in some instances, extended to their temporal affairs, and covered the expenditure of church funds. They exclusively contributed the money; Mrs. Eddy, exclusively, through her by-laws, controlled its expenditure. Every rule and by-law contained in the *Manual* was conceived and dictated by Mrs. Eddy. She said so, and all the governed admitted it. Indeed, in the Boston litigation between church officials, Judge Dodge so decided. To be sure, she went through the form of asking her directors to adopt the by-laws, as she submitted them, one after another; but the directors were her creatures, appointed at her request and removable at her pleasure. Speed in adopting a by-law received from "Mother" was a symptom of loyalty; and they tumbled over one another in their haste to incorporate the new by-law in the *Manual*.

When Mark Twain was writing his *Christian Science*, I loaned him my copy of this *Manual*. When he returned it, he told me that he had found it intensely interesting and had devoted forty thousand words of his book to it. Let us examine Mrs. Eddy's by-laws with some care, to see if we can determine whether her notion that the *Manual* is "uniquely adapted to form the budding thought and hedge it about with Divine Love," properly characterises it, or Mark Twain's somewhat different opinion that it is a "slumbering little brown volcano, with hell in its bowels."

In quoting from the *Manual*, I shall not encumber my pages with Article and Section for each citation. All may be found in the *Manual* published in 1918, which is precisely as Mrs. Eddy left it.

One of these by-laws, so beautifully "adapted to form the budding thought," is as follows:

"At the written request of the Pastor-Emeritus, Mrs. Eddy, the Board of Directors shall notify a person who has been a member of the church at least three years to go, in ten days, to her, and it shall be the duty of the member thus notified to remain with Mrs. Eddy three years consecutively. A member who leaves her in less time without the Directors' consent, or who declines to obey this call to duty, upon Mrs. Eddy's complaint thereof shall be excommunicated from the Mother Church. Members thus serving the Leader shall be paid semi-annually at the rate of one thousand dollars yearly in addition to rent and board."

We can guess the thought that would bud in the mind of a self-respecting person upon receipt of this notice. The threat of excommunication, of a denial of

the Christian Science way of salvation, is held over the head of any of the many thousands of church members who declines in ten days to abandon home and wife and children for three consecutive years and serve his "Leader" in any menial capacity she might assign, at the expense of the church. Yet men did that thing, when so notified.

That the Pastor-Emeritus had a shrewd eye for number one appears from the following by-law:

"If a student who has been called to serve our Leader in accordance with Article XXII, Section 11 of the *Church Manual* leaves her before the expiration of the time therein mentioned, such student shall pay to Mrs. Eddy whatsoever she may charge for what she has taught him or her during the time of such service."

So, not only excommunication, but ruination stares the poor devil in the face. Little discernment indeed is needed to perceive how completely these two laws of Mrs. Eddy's authorship hedge the budding thought about with "divine Love." But there is more to the same effect. Cook, chambermaid and waitress for the Pastor-Emeritus are provided for by the laws Mrs. Eddy made for her church, as follows:

"If the author of the Christian Science textbook call on this Board for household help or a handmaid, the Board shall immediately appoint a proper member of this church therefor, and the appointee shall go immediately in obedience to the call. 'He that loveth father or mother more than me is not worthy of me.'"

As the foregoing is one of the church's by-laws, it may be presumed that the appointing power paid for such household help and handmaiden as, upon Mrs.

Eddy's call, the Christian Science Board of Directors of The First Church of Christ, Scientist, in Boston, appointed. Budding thought and hedging love there, too, for those responding, not in ten days, "immediately." But the words of Jesus in the mouth of the woman who empowered herself to charge the disobedient whatever she pleased for alleged teaching, give us, do they not, a little suggestion of lava at the bottom of a crater? Ruined homes for the obedient; ruined fortunes for those who disobey.

It should be remembered that membership of this "church" was and is, in all cases, conditioned upon assent to all its laws.

The law of copyright "puts me in a difficulty." Mrs. Eddy's estate owns the copyright of the *Manual*, and the chances are that if I were to continue literal quotations from the "little brown volcano," an attempt would be made to suppress our book because of alleged infringement. I may print extracts; but how copious they may be without infringement, is not precisely determined. It is best to err on the safe side. We shall continue our exploration of the crater; but vary our method to avoid possible offense of the law, and attempted suppression.

We have seen some of Mrs. Eddy's encroachments upon purely temporal affairs by her church laws. There are others; and the violation of any law in the *Manual* entailed possible expulsion from the church, and, consequent, social ostracism from Christian-Sciencedom.

Church members are forbidden to join any organisation or society except those specified in the *Manual*, such as were composed only of Christian Scientists. When this by-law was published to the faithful, men

and women everywhere withdrew from societies and clubs not of a purely Christian Science character, and thereafter confined themselves to those permitted by Mrs. Eddy. Men even withdrew from fraternal organisations and women from whist clubs. The evident purpose of this by-law was to keep its author's followers from contact with unbelievers, given to freedom of speech.

No person was allowed to become a member of Mrs. Eddy's church who claimed a "spiritually-adopted child or a spiritually-adopted husband or wife," and legal adoption as well as legal marriage were required.

Mrs. Eddy made that law and it's possible she knew what she meant and the conditions in her church that needed it. If men and women were not cohabiting as husband and wife without the formality of marriage, why legislate against such a condition? What a "spiritually-adopted wife" may be, I confess my inability to conjecture. Mrs. Eddy openly taught that procreation does not rest on sex, and that children may be conceived and born in purely spiritual fashion. She went so far as to affirm, but not openly, that absent malicious mental treatment could cause, and had caused, pregnancy; and, in one particular case with which I am familiar, told a married woman that she was with child by reason of such treatment by a designated individual, and advised that abortion be mentally effected. The abnormal attract the abnormal. A miscellaneous assortment of freaks flocked towards Mrs. Eddy's freak church, and she felt it necessary to put up the bars against those claiming spiritually-adopted husband or wife.

What Mrs. Eddy called The Golden Rule is a by-law

prohibiting members of her church to "haunt Mrs. Eddy's drive," to "stroll by her house," or camp out in the neighbourhood for the purpose of such haunting and strolling.

This Eddy golden rule is quite as characteristic of her as *The Golden Rule* is characteristic of Jesus; and she was precisely as like unto Him as immeasurable selfishness is like unto complete self-abnegation.

I have elsewhere commented upon Mrs. Eddy's by-law prohibiting the patronising of bookstores where books displeasing to her were sold—"obnoxious literature," she called them. The pastor-emeritus of a church threatens with excommunication men and women who dare to buy a book in a store that handles, in the regular course of business, publications telling the unvarnished truth about her. Such telling, she called blasphemy.

Subscription to Christian Science periodicals was made obligatory upon all her church members by Eddy law. Forty thousand members of a church, to the by-laws of which they assented when applying for membership, were required by those laws to subscribe to *The Christian Science Journal*, three dollars; *Christian Science Sentinel*, three dollars; *Christian Science Monitor*, nine dollars; *Christian Science Quarterly*, one dollar; total cost of each member's subscription, sixteen dollars; total income, from members of the Boston church alone, of Christian Science Publishing Society from church members for periodicals, seven hundred and sixty thousand dollars. If a member declined or neglected to comply with the requirement of this by-law and send in his four subscriptions, Mrs. Eddy's laws provide that he be admonished; if still backward in forwarding his check, he is to be placed on probation,

and if that doesn't move him to prompt remittance, excommunicated he is. No wonder the Publishing Society is able to show a net annual profit of half a million dollars and more, as its manager made oath in the Boston litigation. "Incapable of reasoning outside of commercial lines," Mrs. Eddy was said to have been. Her life demonstrated that, in commercial matters, she was capable of reasoning from nothing to three million dollars.

We cannot go into the contents of this little brown book in complete detail. There was no plan or system, no attempt at logical arrangement or coherency. An idea popped into her head and the directors received a by-law with directions to adopt it; and so the thing grew until it reached its final form. The last law in the book provides that "no new tenet or by-law shall be adopted, nor any tenet or by-law amended or annulled, without the written consent of Mary Baker Eddy, the author of our textbook, *Science and Health*." Completely dominant in her life, in her death she is dominant through her unchangeable laws. In fact, not only were her laws unchangeable without her consent, they were inoperative without her consent. Official hand or foot the directors couldn't stir, without her consent, generally in writing. Since she departed this life, the directors, acting without her consent, have become precisely as autocratic as the woman whose mere puppets they had been.

Let me attempt in one sentence to outline the autocracy that grew out of Mrs. Eddy's jealousy of power and determination to be absolutely the "whole thing." The five directors of the Boston church were appointed or approved by her and were removable at her pleasure, and she fixed their salaries; the editors of *The Chris-*

tian Science Journal, Sentinel, Quarterly and Monitor, quarterly, monthly, weekly and daily publications; the president of the church, the treasurer, the clerk, the readers, the three members of the committee on business, the three trustees of the Publishing Society, who employed seven hundred and more subordinates, the three members of the board of education, the President of the Massachusetts Metaphysical College, the three members of the committee on finance, the twenty or thirty lecturers, the fifty-odd committees on publication scattered throughout the world,—comprising every official and representative of her church and every authorised spokesman of Christian Science—were selected by Mrs. Eddy, or by the directors with her approval, and were removable at her sweet will and pleasure. Thus, appointing herself to the office of pastor-emeritus (created by her) and shielding herself whenever she pleased behind her directors, Mrs. Eddy controlled every official action and every authorised utterance. Church members furnished the money; her organisation relieved them of that and of every right and voice, and responsibility in church affairs. They had only the high privilege of paying the bills, and that precious privilege is still theirs.

If there exists, or has existed since the world became in any measure civilised, an organisation, civil, political, religious, or any other, so autocratically dominated by a single person, and in which the governed so completely surrendered every vestige of right and so slavishly submitted their necks to the yoke, it has escaped my examination of history. And this exaltation of herself and debasement of her worshippers, Mrs. Eddy called hedging the budding thought about with divine love.

There have been other female impostors, but Mrs. Eddy stands alone.

"We have seen," said Macaulay, "an old woman with no talents but the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess and surrounded by tens of thousands of devoted followers, many of whom were, in station and in knowledge, immeasurably her superiors; and all this in the nineteenth century; and all this in London."

Marvelling as he did, at Joanna Southcott's parody on religion in the early part of the last century, what would Macaulay have thought of the Eddy despotism as it existed in Boston in the beginning of the twentieth century? The Southcott and the Eddy women were as alike as two peas, in cunning and ignorance; and their devoted followers were alike in being, for the most part, immeasurably superior to the object of their adoration; but there, as I see it, the likeness ends. The Southcott woman seems to have been honest, to have believed in her mission. There is no evidence that she built up her "religion" upon a foundation of deliberate lies. She did not make merchandise of it and acquire a large fortune through its sale to her dupes. There was no taint of commercialism about her frenzies. She died poor. What Joanna Southcott was not, Mrs. Eddy was; what the one did not do, the other did. Mother Joanna's followers were devoted; "Mother Mary's," worshipped. The surrender of the former was not complete; the submission of the latter was abject. And the London of 1800 differed from the Boston of 1900. Both instances strikingly exhibit the proneness of human beings to fetishism.

We cannot leave the *Manual* without reference to a few more of Mrs. Eddy's laws. At one time she had

as a member of her household a Catholic woman whom she had converted to Christian Science. The woman died in Mrs. Eddy's home, cursing Christian Science and calling down malediction of God upon her. Hence Mrs. Eddy's strong bias against Catholics, which she managed, in an astonishing degree, to communicate to her followers. Christian Science salvation there was for all who would bend the knee, save only Catholics. The way was closed to them. Alas, poor Catholics! Condemned they were to continue to live in a world of solid realities. Not for them might sin and poverty, sickness and death become mere errors of mortal mind. The experience with her convert from Catholicism moved Mrs. Eddy to send her directors a by-law prohibiting the teaching of Christian Science to Catholics, upon penalty, if persisted in, of excommunication, and her directors promptly adopted it and it has its place today in the *Manual*. This is probably the Eddy idea of "divine Love."

Perhaps even more than she disliked Catholicism, Mrs. Eddy disliked hypnotism, and she feared it as much as she disliked it. One of her laws provided as follows: "Members of this Church shall not learn hypnotism on penalty of being excommunicated from this Church. No member shall enter a complaint of mental malpractice for a sinister purpose. If the author of *Science and Health* shall bear witness to the offense of mental malpractice, it shall be considered a sufficient evidence thereof."

In her estimation hypnotism was the unforgivable sin, and she really believed that the hypnotist, by absent treatment, could cause sickness, sin, poverty and every other evil under heaven. She feared it with a shuddering fear, and constantly sought to protect

herself from it by an impenetrable mental defence. She also knew that hypnotism "cured" in the same way and to precisely the same extent as Christian Science. The mental affirmation of anything believed to possess curative power is just as curatively efficacious as the mental affirmation of anything else. A Christian Science treatment consists in the inaudible repetition of Mrs. Eddy's famous definition of the science of being, on page 464 of her immortal treatise: "There is no life, truth, intelligence or substance in matter. All is infinite mind and its infinite manifestations, for God is all in all. Spirit is immortal Truth; matter is mortal error. Spirit is real and eternal; matter is the unreal and temporal. Spirit is God and man is His image and likeness; hence man is spiritual and not material." That is what a Christian Science "healer" repeats over and over in the presence of sickness and calls a treatment. Coué teaches that the constant repetition of, "Every day in every way I am getting better and better," will cure sickness. Mrs. Eddy and Coué might swap formulas without changing results; just as much and just as little would follow: or both Christian Scientists and Couéites might adopt as a curative formula, "A big black bug bit a big black bear"; and, confidently believing in its curative properties, effect the real cure of imaginary disease or the imaginary cure of real disease. Neither, by either formula, ever made a real cure of real disease. In both cases a form of hypnotism is employed. Mrs. Eddy hated hypnotism and hypnotists because she feared it and them, and because she regarded it as rivalling Christian Science; and made her evidence, against one accused of using it, before her own tribunal conclusive.

Mrs. Eddy had no right or authority over the so-

called branch churches, except as she assumed it. In her rules for her own church she extended her authority over all the other churches, and no one questioned her assumption. She required the "readers" of all the branch churches to be members of her "Mother Church," and required them to enforce discipline in their respective churches. The threat of excommunication was held over the heads of all who dared disobey. No reader, of course, disobeyed, as excommunication meant ruin. They were prohibited from making any remarks from their pulpits, except such as were printed in Mrs. Eddy's periodicals. One of the things they were directed to say, before reading alternate passages from the Bible and Mrs. Eddy's book, called the lesson-sermon, was that it was "authorised by Christ." I have an idea that my repeated public denunciation from the lecture-platform of that brazen lie, forced its abandonment. "Divinely authorised" was substituted for "authorised by Christ." One is only less obviously false than the other.

It was not decreed that all members of branch churches should be members also of the Boston church and pay the annual tax of a dollar; but Mrs. Eddy made known her wish that all her followers, wherever resident, should belong to her very own church. Her known wish had all the force of a by-law and was in this matter represented as the will of God; and some forty thousand dollars a year swept into the treasury of the Boston church from members who seldom or never darkened its doors.

There was a time when Christian Science churches had preachers as all other churches have; but here and there the preachers preached sermons that attracted attention, caused them to be talked about and praised,

gave them a degree of leadership in their respective communities amongst Christian Scientists. No sooner did this alarming condition come to Mrs. Eddy's attention than she resolved that it should cease. No more sermons were permitted, no original utterance from the pulpit of any Christian Science church was permitted, and readers superseded preachers. No one was permitted to attract attention, but Mrs. Eddy; no one was to have any praise, any admiration, any influence but Mrs. Eddy; no one was permitted to make any use whatever of his brains. But, if the church was to have a pastor-emeritus, elementary logic required that it should have a pastor; and, equal to all emergencies, Mrs. Eddy furnished a pastor—a shepherd—for the Christian Science flock of docile sheep. She made another by-law, and the thing was done. By this new law she made, ordained and provided that the Bible and her treatise on mental healing should be the pastor of her church. This pastor and shepherd of her sheep would usurp none of the assumed prerogatives of the pastor-emeritus; once more she became the whole show. The former preachers fell back into the ranks, and all praise and glory again centered upon the honorary pastor.

But enough—more than enough—of the *Manual*. Walt Whitman said of his *Leaves of Grass*, "Who touches this book, touches a man." So it may be said of *The Manual of the First Church of Christ, Scientist, in Boston*, "Who touches this book touches a woman named Eddy." Two things Mrs. Eddy dearly and desperately loved—money and power. Her love of dollars and cents, I have elsewhere displayed; the *Manual*, in every line, displays her insane love of power. It was a veritable greed, equalling her greed for money. She

made the *Manual*, and the *Manual* made her a despot and her followers, slaves.

The *Manual* is an innocent-enough looking little book with a cross and crown of gold on its brown cover. Words of gentleness and love there are; but, from cover to cover, are intolerance, arrogance, jealousy, insolence, hypocrisy, vanity, falsehood, self-glorification, a mad grasping for power, a ruthless will to rule autocratically, a relentless determination to crush all manly and womanly thought and independence. In the degree that it exalts and magnifies its author, it humiliates and debases her dupes.

The Church Manual of The First Church of Christ, Scientist, in Boston, "is uniquely adapted to form the budding thought and hedge it about with divine love." With one word of its author's encomium we can agree. The book is "unique," in being portraiture in by-laws, a soul document in church rules, character precisely, though unconsciously, delineated, writ large by the hand of the Pastor-Emeritus. Unique also as a "slumbering little brown volcano, with hell in its bowels."

II

AUTOCRATS

"No other Board in the English-speaking world is vested with such a combination of exclusive and unreviewable power over spiritual and property concerns as this Board seems to possess on the face of the creating documents. . . . The members of the church have the entire beneficial interest in the church property and the church-management, while, under the present organisation they are deprived of all actual control of either."—GEN. FRANK S. STREETER, Mrs. Eddy's personal lawyer.

I HAVE before me the testimony in the now celebrated case of Eustace and others, the Trustees of the Christian Science Publishing Society, against Dickey and others, the Directors of the First Church of Christ, Scientist, of Boston. The trustees held their office under a deed of trust made and executed by Mrs. Eddy. The directors held their office under a similar instrument also made and executed by her. And Mrs. Eddy's trustees, Eustace and others, brought suit in a purely human tribunal against Mrs. Eddy's directors, Dickey and others. The parties to the suit were, thus, all the highest officials of Mrs. Eddy's religio-commercial enterprise. They were at one another's throats and fought with true Christian Science bitterness. Each side professed loyalty to the "Discoverer and Founder of Christian Science," and each side accused the other of gross disloyalty. And both sides were completely disloyal to her wishes, as ex-

pressed in her "sacred" by-laws, when advantage was expected therefrom. Incidentally, the testimony of each side disclosed that the parties of the other had been making money "hand-over-fist" out of their professed religion. In many respects the testimony of witnesses on one side of the case contradicted the testimony of witnesses on the other. Christian Scientists will, therefore, find it hard to believe the testimony of both witnesses, when one contradicts the other: but uncontradicted testimony of their leaders, given under oath, I must assume they will believe. Personally, I believe them all, with reservations. When the trustees testified that the directors falsified, I believe the trustees; and when the directors testified that the trustees falsified, I believe the directors.

I am not going to discuss the issues involved in this famous litigation, or express any opinion as to where the merit lay; but shall endeavour, merely to extract such information regarding Christian Science and the methods and character of its present-day leaders as may be found in their own testimony given under oath. I have waded through this immense volume of a million words of testimony and arrived at certain definite results that must be accepted by all, especially by all Christian Scientists.

First, as to the numerical strength of Christian Science, information most carefully suppressed by all in authority, in accordance with Mrs. Eddy's edict forbidding publicity thereof. While a disclosure of church-memberships is refused, even to the authorities of the United States Government, the most preposterous claims of the number of believers constantly emanate from authoritative quarters. Mrs. Eddy, herself, as early as 1883, claimed a million and her repre-

sentatives have taken their cue from her. Millions, two, three or five millions, are the confident assertions unofficially made.

So level-headed a man as Mark Twain was sadly misled by these pronouncements, and, relying upon them, expressed his contempt for the grossness of the credulity implied, by predicting that in 1920 they would number thirteen million and in 1930 thirty-nine million. Why do men of brains permit themselves to prophesy? Mr. Clemen's prediction for 1920 was shown to be ten thousand per cent., and more, greater than the fact.

The latest official figures of the strength of Christian Science in the United States are those of the Census of 1910. When these figures were gathered the rule prohibiting disclosure had not been made and the numbers were freely given. The total was 85,717, but, as half of the members of the Boston church were counted also as members of their local churches, the actual total was not far from 65,000. After forty years of intense activity, Mrs. Eddy's followers in the United States numbered 65,000, and no more. If Mrs. Eddy was accurate when she said, in 1883, that there were then a million, what a falling off there was!

The chairman of the Board of Directors of the Boston church testified that he didn't know how many members the church had and that he didn't know the value of the church property he was handling as trustee, or director; but we can arrive at very accurate figures from other testimony.

The rules of the Boston church require members to be subscribers to *The Christian Science Journal*, and an applicant for membership in any of the other churches is invariably asked if he is a subscriber. The

number of subscribers to the *Journal* is, then, an indication of the possible maximum of church members. The sale is far in excess of the membership, as many are sold for libraries and for free distribution. None are given away by the publishers. So it is clear that there cannot be more church-members than there are subscribers, and the number of subscribers includes the whole world.

John R. Watts, business manager of the Christian Science Publishing Society, made oath that the actual paid circulation of the *Journal* was 95,000. So there you have it. In 1919 the circulation of the official organ of Christian Science totalled 95,000, and membership must have been under that number. What becomes of Mark Twain's thirteen million in 1920?

The Christian Science Monitor is the daily organ of the cult and Mrs. Eddy definitely asked all to subscribe to it. Mr. Watts testified that a million dollars had been sunk to get the *Monitor* on its feet; and that the actual paid circulation of the *Monitor* was 108,000, but of these, 37,000 were for camp-welfare work. Upwards of a couple of hundred thousand dollars of the funds subscribed for the benefit of soldiers in camp were turned in to the Christian Science Publishing Society to convert soldiers to Christian Science; to bring them to a realisation that evil, war, "is nothing, because it is the absence of something," "that the five physical senses are the avenues and instruments of human error," "that the brain does not think nor the nerves feel," "that the less mind there is manifested in matter the better," that "the body cannot die," that "when the unthinking lobster loses its claw, the claw grows again, and if the science of life were under-

stood, . . . then the human limb would be replaced as readily as the lobster's claw." Two hundred thousand dollars for that stuff,—for soldiers preparing for battle!

Deducting the 37,000 used to make Christian Scientists of American soldiers and called camp-welfare work, there remain 71,000; but that conveys a false impression, as many thousands were bought of the Publishing Society for free distribution. I know of a woman who subscribed for thirty copies, at a cost of over two hundred dollars, for the convicts of the California State Prison,—to make Christian Scientists of them, to educate condemned criminals to the helpful Christian Science doctrine, that "evil has no reality" and "man is incapable of sin."

So it appears that church membership did not increase at all from 1910 to 1919, and 65,000 remained the number. Indeed there was alarm in Christian-Sciencedom over actual falling off. In one of his frank and confidential letters to his associates on the Board, Director Dittmore said: "The constant decrease in members admitted to the Mother Church since 1915, which has today reached a point where on April 20 [1918] we had 541 less than last year's spring admissions alone, must surely mean something." Yea, verily!

That it may not be overlooked, I here set down the fact that the testimony developed the significant circumstance that this honest director had charged that *The Christian Science Monitor* had falsely represented that Christian Science funds in the amount of one million, three hundred thousand dollars had been sent over seas for the soldiers, when not more than thirty per cent. of that amount had been spent on overseas

work, and demanded that a correction be published. The other members of the Board did not deny the truth of the charge, but published no correction.

Mrs. Eddy died, or as Christian Scientists put it, "passed on," December 3, 1910. As "there is no death," she couldn't, of course, die; so just "passed on." Her non-existent material body was securely deposited in the centre of a huge mass of solid concrete, so that only the judgment-trump might summon her forth. It cannot be contended that Mrs. Eddy's demise was premature, as she exceeded the allotted three score and ten by some nineteen years; but it does seem to me a reflection upon her healers and discredit to her system that she should have died. Amongst the many healers, who were trying to save her by denying the reality of death, there does not appear to have been one of first class mental-healing powers. They had been taught by their aged patient that, "If the student adheres strictly to the teachings of Christian Science, and ventures not to break its rules, he cannot fail of success in healing"; and the combined efforts of a multitude of healers failed to prolong their inspired leader's life by a single breath. Not only that, the best available medical skill also failed; but medicine admits the inevitableness of death and professes no infallibility. Medical skill eased her last moments; but pronounced cure hopeless. There was complete secrecy about regular medical attendance upon Mrs. Eddy during her last illness, and the physician, himself, reluctantly assented to it, being moved by pity for her condition. A very aged woman, in extremis, was surrounded by a lot of ignoramuses, who denied her illness and declared she could not die; so Dr. — put professional ethics sufficiently aside to administer a sedative or an opiate and

tranquillise the end. He called repeatedly; was present, it is said, at her "passing." Was her teaching that "man is incapable of sin, sickness and death," in Mrs. Eddy's flickering consciousness when she died?

Besides the Eustace vs. Dickey suit, to which I have referred, another suit against Dickey and three other directors was brought, and was pending at the same time, by Director Dittemore. The Eustace suit was brought by the trustees against the directors to restrain the directors from relieving them of their six thousand dollar jobs as managers of the publishing business; and Dittemore, a director, brought his suit against the other directors to prevent them from dismissing him from his office as director. The other four directors, with Dickey at their head, appear to have determined to make their power absolutely autocratic by eliminating all opposition. In my use of the testimony for the purpose of arriving at an estimate of the type of men now in control of Christian Science affairs, I shall take the testimony, whether given in one suit or the other, and without constantly indicating the one in which it was given. It is all sworn testimony and all the testimony of Christian Scientists.

The death of Mrs. Eddy left the Board of Directors of the Boston church the supreme authority, the All-highest in Christian-Sciencedom. The Board is self-perpetuating. Members of the church have no form of control over it. As originally constituted by Mrs. Eddy's deed of trust it consisted of four members; but, later, by a by-law of the church, she attempted to increase it to five. The board is the custodian of church funds, and the original four, or their successors, hold the title to all church property. It is the sole judge of its powers and does as it pleases. Church

members have nothing to say about the use of the funds they contribute and no voice in the selection of any official. At the start, Mrs. Eddy, for the purpose of gratifying her closest associates, created a body known as the "First Members," which, for a while, taking its orders from her, had some participation in the church government. The régime of the First Members was brief. Mrs. Eddy found them less manageable than the smaller Board of Directors, and arbitrarily ended their official existence. By her direction they transferred all their powers, including the power to make by-laws, to the Board; and under the power thus conferred upon the Board by the "First Members," the Board abolished the First Members. Thereafter and until her death, the Board, at Mrs. Eddy's dictation, made or altered the by-laws, appointed or removed officials and disbursed church funds. One of the by-laws so made required directors and all other church officers "promptly to comply with any written order signed by Mary Baker Eddy, which applies to their official functions," upon penalty of dismissal from office. And another provided that no by-law should ever be changed without Mrs. Eddy's consent. There never was an instrument more servile than this Board of five men, more completely responsive to a beck or a nod, than it was to the beck or the nod of its creator. It smiled when she smiled; it frowned when she frowned; it obeyed when she commanded.

And this grovelling creature of Mrs. Eddy now stands in her place; holds the power of life and death over all officials; has its exclusive grip on the purse-strings; commands as she commanded; dictates as she dictated; governs as she governed, despotically. As nothing could have been more abject than its submis-

sion to her, so nothing could be more autocratic than its power and disposition since Mrs. Eddy's death.

As this Church is quite unique, let me present its character in the words of General Frank S. Streeter, for many years Mrs. Eddy's personal counsel, her adviser in all matters relating to the establishment and control of the church and her relations with its officials, and her large personal interests. In an address to the Board of Directors, in September, 1915, General Streeter said:

"My reflections on the present situation led me, among other things, to review the original foundation upon which this board was established, and to consider the anomalous form of the religious organisation by which it was attempted to concentrate in this board of five men not only the exclusive and final control of all the spiritual affairs of the members of the great Mother Church, but also, in combination therewith, to vest in this board the supreme and final control of vast properties, including trust funds of some three million dollars, with the exclusive power of disposing of an annual income now amounting to around four hundred thousand dollars.

"By this form of organisation the five members of the board stand in a position practically without precedent in modern history. No other board in the English-speaking world is vested with such a combination of exclusive and unrevisable power over spiritual and property concerns as this board seems to possess on the face of the creating documents. I use the word seems advisedly, because I am convinced that these powers, although not so intended, are not immutable, but are probably subject to change or modification if occasion therefor arises. . . .

"In the eyes of the world you five men are Mrs. Eddy's representatives, created by her to conserve after her death what she had built up, to promote and extend her religious

doctrines, to manage the property interests which she left for their support. The form of your organisation, however wise and necessary it may seem to you to be, is naturally calculated to excite human jealousy. The members of the Mother Church have the entire beneficial interest in the church property and church management, while, under the present organisation, they are deprived of all actual control of either."

Such is the organisation, created by Mrs. Eddy, and existing in this year of grace, 1925, in the City of Boston, in the Commonwealth of Massachusetts, U. S. A. The constitution of Massachusetts guarantees to all religious organisations a congregational form of government; and when any member of the Christian Science Church in Boston is self-respecting and courageous enough to take the matter into the courts of the Commonwealth for adjudication, the Eddy anachronism will be torn asunder and the church members placed in control of their funds and church government. Of all places in the world, America is the last where such an ecclesiastical despotism should be tolerated.

I am not skilled in portraiture, but let me essay a pen-and-ink sketch of each of these five directors drawn from testimony given by themselves and their official subordinates, all professedly devout Christian Scientists; and, first, of the chairman of the board, Mr. Adam H. Dickey.

The testimony discloses that Dickey obtained his daily bread in the clay-products business prior to his adoption of Christian Science as his religion and business. Before coming under Mrs. Eddy's notice, he was, for some years, an inconspicuous "healer." As "healers" were not permitted to engage in other busi-

ness, Dickey presumably derived his subsistence from present and absent mental treatments of the sick. By virtue of the authority conferred upon her by the rule of her church, dictated by her, that any member must respond to her summons for personal service in her home, Mrs. Eddy, three years before her death, summoned Dickey for such service. He appears to have occupied the position of assistant to secretary-footman Calvin A. Frye, sometimes taking letters at Mrs. Eddy's dictation and sometimes attending her, with Frye, on her daily drives. Frye for many years accompanied Mrs. Eddy on her drives, either holding the reins over the horses or sitting by the coachman's side, and always in a flunkey's uniform. Upon her death, for reasons that can be surmised, the one-time flunkey was made President of the Boston church.

I happened to be in Chestnut Hill shortly before her death when Mrs. Eddy was driving with Frye and Dickey. She was in a dying condition, but kept up the pretext of health by driving daily. Borne to the carriage by Frye and Dickey, I saw the stately cortège descend the driveway of her home, and stopped on the walk as it passed. Frye occupied his accustomed seat by the coachman and Dickey sat with Mrs. Eddy, holding her erect with both arms. Although somewhat prepared for it, I was shocked at the spectacle presented by Mrs. Eddy. Swaying backward and forward, she looked a hundred and fifty years old. A thick coating of rouge took the place of youthful bloom. Her eyes were closed. Death itself is not more deathly in aspect. Upon her head was a millinery creation, resplendent in colours, a girl of sixteen might have envied. I experienced a feeling of faintness when the carriage had passed.

And now, in 1925, the assistant-secretary-footman is Chairman of the Board of Directors of the Mother Church, ruler in chief of its destiny, custodian in chief of its funds. Mr. Dickey has made a "good thing," for Dickey, out of his custodianship of funds entrusted to him and his co-directors, for the spread of the "religion of Christian Science." Something like fifteen thousand dollars is annually diverted for religious propaganda to Dickey's pocket. This is interesting and rests wholly upon Dickey's sworn testimony.

One of the by-laws made by Mrs. Eddy for her church provides for a committee on finance whose duty it shall be, amongst other things, to see that the directors obey the by-laws. "In case of any possible deviation from duty," says the by-law, "the Committee on Finance shall visit the Board of Directors, and, in a Christian spirit and manner, demand that each member thereof comply with the by-laws of the church." The members of this committee are appointed by the men they are to hold to obedience of church laws.

Another of the by-laws, made by Mrs. Eddy for her church, is: "The salary of the members of the Board of Directors shall be at present two thousand five hundred dollars annually." That is obviously one of the by-laws the committee on finance was to see that the directors obeyed.

Now, there came a time when Dickey and his co-directors wanted more of the trust funds in their hands than the church laws allowed them. They wanted to disregard the by-law limiting their salaries to twenty-five hundred dollars; so they applied for help to the committee whose duty it was to compel them, in a Christian spirit, to obey it. The committee was the

creature of the directors, and the directors well knew that they could rely upon obedience from this committee that was constituted to exact obedience from the directors. It worked to a charm. The directors said to the committee, we want ten thousand a year instead of the twenty-five hundred given us by Section 9 of Article 1 of the by-laws; and the Committee on Finance told them, in substance, to disregard the by-law and help themselves. So the directors helped themselves to thirty-seven thousand five hundred dollars of the trust funds, per year more than the laws of the church gave them. Thirty-seven thousand five hundred dollars a year were diverted from the spread of Christian Science gospel to the private pockets of the men into whose hands it had come for the spreading of that gospel. Dickey was foremost of those who thus lined their own pockets with trust funds. But the directors were advised of the law of the land, as well as their church law, when they helped themselves to church funds. General Streeter urged them not to do it; advised them that it would be illegal and highly prejudicial to the interests in their charge. Speaking of the illegality of trustees appropriating trust funds to their own use, he said to the Board of Directors:

“It is a thoroughly well settled equitable rule that anyone acting in a fiduciary relation shall not be permitted to make use of that relation to benefit his own personal interest. This rule is strict in its requirements and in its operation. It extends to all transactions where the individual's personal interests may be brought in conflict with his vote in the fiduciary capacity; and it works independently of the question whether there was fraud or whether there was good intention. Where there is the

possibility such a conflict exists, there is the danger intended to be guarded against by the absoluteness of the law.

"Under the settled rule of law, of which the foregoing quotations are a few of many examples, it seems clear that a vote passed by the Christian Science Board of Directors increasing their own salary would have no legal validity and would be open to attack at the suit of any member of the church, for the reason that every church member is equitably or beneficially interested in the funds from which such salary increase will be taken. The equitable or beneficial interest of such member in the church funds does not seem to be affected by the fact that under the By-Laws the control and management of the funds are exclusively vested in the Board of Directors. Such a suit might be brought certainly in Suffolk County, and, if the New Hampshire law in a somewhat analogous case should be adopted, in any County in Massachusetts. It might also be brought in the Federal Court for the District of Massachusetts. . . .

"Even if the technical legal right of the directors to increase their own salary were clear, as the foregoing considerations show that it is not, the question of the practical expediency of the proposed action would, in my judgment, be a very grave one. To a greater extent than any other religious movement in the western world for nineteen hundred years, Christian Science owes its origin and growth to a single personality, viz., its discoverer and founder, Mary Baker G. Eddy. For this reason it seems to me of the utmost importance that, at any rate during these early years following her decease, the Christian Science Board of Directors, which has succeeded to her leadership so far as anybody can succeed thereto, should refrain from any action tending to impair the confidence of Christian Scientists in their leadership or to afford the enemies of Christian Science ground for impugning their motives and good faith. And in my judgment no action

better calculated to create suspicion and adverse criticism could well be taken than for the directors to lay themselves open to the charge of using their official powers to advance their own pecuniary interest almost as soon as Mrs. Eddy's guiding hand has been removed."

The directors heard General Streeter and, undeterred by his argument and his urging, voted themselves seventy-five hundred dollars apiece increase in salary to be taken from funds for the spread of their "religion." They did it secretly; they mutilated their records by taking from them matters relating to the salary grab; they voted thirty-seven thousand five hundred dollars a year out of the church treasury into their own purses.

Besides this ten thousand a year that Mr. Dickey makes out of his Christian Science, he takes about five thousand a year from the testamentary fund established by Mrs. Eddy's will for the spread "of the religion of Christian Science"; and, to that extent, defeats Mrs. Eddy's purpose. It thus appears that Christian Science is a decidedly "good thing" for Dickey. But he gets even more out of it. He is a teacher and a healer. Teaching pays him something like three thousand per annum and healing an uncertain amount. To be fair to him, I should say that Dickey testified that some of his healing treatments were free. That is, he sometimes didn't charge for giving mental treatment, which consisted in not merely declaring that there is no sickness, but in "knowing" that there is none. For such generosity Dickey should have full credit. As his business, Christian Science pays Dickey eighteen thousand dollars a year, fifteen thousand from funds for conversion of Christian heathen. What re-

turn it makes to him as his "religion," the testimony of Mr. Dickey doesn't show.

Beside being a very grasping person, the head of organised Christian Science appears to be a shockingly vulgar fellow, his special vulgarity being the sexually obscene. For this kind of obscenity, he was repeatedly called to order at Board meetings. Let me give testimony regarding Dickey's propensity for the obscene precisely as it appears in the record; and to be entirely fair let me take the testimony of Director Neal, Dickey's close friend and co-defendant in the law suits. The defendant, Neal, is on the witness stand and the questions and answers are as follows:

"Q. Did you ever hear Mr. Dickey apologise to Mr. Dittemore for improper talk to him in these board meetings?

"A. I heard him apologise to Mr. Dittemore for ——

"Q. My question is, did you ever hear him apologise for talk?

"A. I heard him apologise, yes.

"Q. How many times?

"A. To Mr. Dittemore?

"Q. Yes.

"A. Once, that I remember.

"Q. Did he apologise to anybody else?

"A. Apologised to the board.

"Q. For what?

"A. For some remark that wasn't very nice.

"Q. You mean some little shady jest that he made?

"A. I think that would be all right.

"Q. A little bit verging on the obscene, wasn't it?

"A. Yes, sir."

After some hesitation I incorporate here a somewhat

lengthy extract from the official report of Judge Fred-eric Dodge, appointed by the court in the case of Dittemore vs. Dickey and others to take the testimony of witnesses and report it with his findings to the court, as showing matters with which the Christian Science Board of Directors busied itself and Dickey's fancy for things that gentlemen, not to speak of religious leaders, avoid. Judge Dodge reported that:

"There were occasions in 1917, 1918, and 1919 upon which, at meetings of the Directors, the *plaintiff* (Dittemore) *expressed disapproval of utterances by Dickey of a kind tolerated only when men only, and men not disposed to be scrupulous in such matters, are the hearers,—* thereby arousing resentment on Dickey's part, and sometimes on the part of Merritt and Rathvon. Regarding one of such occurrences there was testimony from Dickey, Merritt and Neal at the former hearing. It occurred, as I understand, in the testimony then given, on August 13, 1918. . . . Suggestions and hints had come to the Board tending to bring one of its employees under suspicion for adultery, in discussing which, upon an ambiguous allusion by Merritt to the accused's name, Dickey made a joke of the kind indicated, which, among the others, aroused some merriment; but the plaintiff (Dittemore) protested, in substance characterising the joke as indecent. Dickey, at first angered by the protest, later expressed his regret and apologised, as he himself admitted.

"Further testimony regarding this occurrence at the present hearing, by the plaintiff (Dittemore) and the three defendants above named, has not modified in any essential feature what had before appeared, as above stated. The plaintiff (Dittemore), testifying from memoranda claimed to have been made at the time, gave the date on which the objectionable joke was made as April 28, 1918, and said that the apology came upon some later date which he could

not exactly fix. The same case was considered by the Board upon many different dates in 1918, and the precise date of the apology has not been regarded as important under the circumstances. A statement by Merritt, first made on this hearing, was that, in connection with this occurrence, he and Neal demanded apologies from the plaintiff (Dittemore), which he refused to give, for expressing surprise that 'the members of the Board would have a lot of lewd talk here.' Neal, however, while remembering that something of the kind once occurred, did not remember it as having occurred at the same meeting.

"The plaintiff (Dittemore) testified to other protests by him against utterances by Dickey at directors' meetings founded upon like objections to the character of what was said. If what the plaintiff testified to was in fact said, it was open to such objection. The occasions testified to were as below.

"(1) Upon some date in 1917 before September, and thus before either Merritt or Rathvon were directors, during a report by McLellan upon charges against a New York church official of improper relations with a married woman practitioner.

"(2) Upon January 17, 1918, before Rathvon was a director. But upon this occasion it does not appear that the plaintiff's protest was orally made, or so as to attract Dickey's attention at the time.

"(3) On November 14, 1918, during consideration by the Board of the case of a man charged with adultery.

"(4) On some date in 1918 after December 16, during the discussion of alleged immoralities among members of a church.

"(5) On January 24, 1919, during a discussion of charges against a church member of adultery and the use of means to prevent conception or produce abortion.

"*Dickey denied having used the objectionable language testified to by the plaintiff on each of these occasions.* Regarding occasion (1) above, the only other director at

the time who testified, did not recall that Dickey said what the plaintiff charged, but could not positively deny that he did. Regarding occasion (2) Neal's testimony was substantially the same; Merritt's testimony was that he never heard it. Regarding occasion (3), Dickey's denial was supported by Merritt and Rathvon, but Neal admitted having heard Dickey use such language as the plaintiff charged, as he thought, on some different occasion. Regarding the occurrence (4), Merritt's and Rathvon's testimony tended to support Dickey's denial, but Neal admitted having heard Dickey make a remark such as the plaintiff charged, though in connection with a different church. Regarding the occurrence (5), the discussion then being had involved subjects in themselves necessarily offensive. Merritt and Rathvon did not recall Dickey having talked about them to the extent and in the manner charged by the plaintiff, though they remembered the discussion. Neal, though present, disclaimed any recollection of the case.

"Notwithstanding the contradictions, as above, of the plaintiff's (Dittemore's) testimony regarding these occurrences, I am obliged to find that his account of them is, in substance, true. The only alternative is to hold him guilty of wilful and premeditated falsification; this I am unable to do.

"Two occurrences, somewhat different in character, remain to be mentioned. The earliest was in March or April, 1915, the Board having under consideration at the time charges necessarily involving details, most offensive in kind, against two women. According to the plaintiff's testimony one of them was questioned by Dickey at a length and with a minuteness which led not only himself, but McLellan and Neal as well, to protest that he had gone far enough. Dickey testified that he 'made no such question,' was unconscious of having gone further than reasonably necessary to get at the facts, and that no protest was made; but Neal, the only other defendant present on

the occasion, admitted that he and the plaintiff did protest, on the ground stated by the plaintiff. *I consider the substantial truth of the plaintiff's testimony about this occurrence established*; but his further testimony was, that he recalls no distinct or lasting effect from it upon his relations with Dickey. The occurrence has therefore been considered only in its bearing upon the probabilities when other conflicting testimony has had to be weighed.

"On December 16, 1918, during an investigation by the Board of much the same nature as the foregoing, Dickey reported to them the results of a private interview he had had with one of the accused women. His report, orally made at considerable length, was that she had been guilty of the misconduct charged, and in it he dwelt upon details learned from her, telling the Board in substance, among other things, that *his experience in such cases had been exceptional and extensive*. The plaintiff objected, as he testified, that *the report was 'absolutely improper and nauseating'*—a criticism that excited Dickey's anger manifested by his manner and expression.

"Dickey, not denying that his report had included details admitted by the accused, better omitted here, and that she had been very frank in talking with him, denied that there was any protest or objection from the plaintiff. Merritt remembered the report and some of the features as admitted by Dickey; that there was a protest by the plaintiff, resented by Dickey, he did not deny. Rathvon remembered the case, but did not recall some of the statements attributed to Dickey, while denying others. Neal did not remember the case at all.

"*Regarding this occurrence also, I am obliged to consider the substantial truth of the plaintiff's testimony as established.*"

For the benefit of those not acquainted with court proceedings, I repeat that the foregoing quotations are

made from the official report of Judge Dodge to the Supreme Judicial Court of Massachusetts, after taking all the testimony in the cases. He swore all the witnesses to tell the truth, the whole truth and nothing but the truth; he saw them upon the witness stand; he heard them examined by their own counsel and cross-examined by counsel for the opposition, and, amongst others, he found the facts to be as stated in the part of his report quoted. A careful reading of the extract will show that Judge Dodge decided that, on numerous occasions, at meetings of the Board of Directors of The First Church of Christ, Scientist, of Boston, the chairman of the Board, Adam H. Dickey, who professed exceptional and extensive experience in such cases, in discussion of adulteries of officials and church members and sexually degenerate practices between women church members, used language and made jokes of such a character as to call forth vigorous protests by other members, who declared them to be disgusting and obscene to the point of nausea.

I especially call attention, also, to the statement of Judge Dodge that, *when there was a conflict of testimony between Directors Dickey and Dittmore, he believed Dittmore, because otherwise he would have had to find Dittmore a wilful and deliberate falsifier, which he was unable to do. No such feeling, however, deterred the Judge from finding, by necessary implication, that Dickey's denials were wholly false.*

Let us make a prodigious supposition. Suppose that in a Christian religious organisation—Episcopal, Presbyterian, Methodist, Baptist, or any other—the very highest official was known to have helped himself to seventy-five hundred dollars a year of trust funds of which he was one of the guardians, in direct defiance of

the law of the church and in legal proceedings had been found to be an habitual user of foul and obscene language, what would happen to that official? He would be ousted from his position forthwith, and avoided by all decent men and women.

But there is nobody to oust Dickey. Dickey will continue to rule Christian-Science-dom. Mrs. Eddy knew him well; he had lived in her house and been her personal attendant for three years; she demanded his election to the Christian Science Board of Directors, and what Mrs. Eddy wanted was God's will. To repudiate Dickey is to repudiate Mrs. Eddy and to repudiate Mrs. Eddy is to cease to be a Christian Scientist.

Of Directors Neal, Merritt and Rathvon little need be said. They have all been "healers" for many years.—Neal for almost thirty-five, Merritt for thirty and Rathvon for almost as long. They are just the kind of men who make good "healers"; for to be a "healer" requires no education and no capital. It needs only a disposition to find "easy money." They all participated with Dickey in the salary grab and, in the litigation, stood on all points with him. They seem to have enjoyed Dickey's obscenity; but, to do Neal justice, he told the truth about it on the witness stand; and, on one occasion, when Dickey was especially outrageous, Neal protested that he was going too far. Rathvon, like Dickey, had the high distinction of serving Mrs. Eddy in her home in some domestic capacity, secretary, he said. He and Dickey served there together and for about the same length of time. One of these directors passed from the clay-products business to the "healing" business; another gave up a connection with a stone concern, and another slipped into

"healing" from oil. So much for the majority members of the Board; but there is, or was, a minority, a very strenuous and active and protesting and, consequently, obnoxious minority of one.

John V. Dittmore had been a member of this famous Board since 1909, and during the greater part of his term had been distinctly critical of the action of the Board and the conduct of its members. He consistently stood for honesty and decency in all its acts and utterances. Accusing it of "arrogance, autocracy, pharisaism, unmercifulness and incompetence which cannot be healed," he declared that it "must be ruled out or those expressing those qualities must go." He accused them of dishonesty in their publications and when the Board, notwithstanding his protest, appropriated twenty-seven thousand dollars of the money contributed for camp-welfare work to buy, of the publishing end of their business, ten thousand Bibles for the soldiers, Dittmore denounced the charge as excessive. Bibles, good Bibles, extremely good Bibles can be bought, and could then be bought, for fifty cents each; and this Board decided to pay itself two dollars and seventy cents apiece for Bibles for soldiers!

Dickey and the other majority members of the Board didn't like the minority member, Dittmore. No wonder! He wanted them to be decent and honest, and persistently sought to make them so. "Why," he asked them, "should we expect the real estate fund of the 'Mother Church' to grow and meet our needs, when there is the opposite of love, compassion and unity expressed on this Board?" "Why should we expect the Mother Church attendance should come out of its years of stagnation, and increase, unless we produce the occasion for it?" "The exchanges in the

Sentinel are not always honest," he contended, "inasmuch as the article as a whole, if published, would usually contradict the sentiment of the detached sentence or paragraph quoted." He made a motion that no "form of discipline shall be taken without giving the accused an adequate opportunity to be heard," and his motion was not even seconded. He objected to the mutilation of the official record of the Board, and consistently stood for sincerity and disinterestedness and cleanness. To eliminate this troublesome obstacle, the majority members passed a resolution by which they attempted to remove him from office. Dittimore appealed to the courts, but the court decided that the majority had power to separate him from his directorial office, and the objectionable minority member ceased from troubling Dickey.

It is true that Dittimore, for a time, took his increase of salary with the others; but, when convinced of his at least questionable right to it, he returned the increase by a check for upwards of ten thousand dollars.

One cannot read the testimony in this litigation without a conviction that it would be well for Christian Science if all its high officials were of the Dittimore type. But Dickey and his associates are much more truly representative of its "founder and discoverer," Mary Baker G. Eddy. "I think she has never allowed a dollar, that had no friends, to get by alive," said Mark Twain; and her successors in authority pay her the compliment of emulating her high example. The powers that be are no less greedy, no less sordid, no less despotic than their revered "leader." No one else could be so boldly and fantastically untruthful as she.

Such are the men now in control of organised Chris-

tian Science. While Mrs. Eddy lived they were her tools. Since her death, they have become autocrats. Church members cannot make or break them. Be they Dickeys or Dittemores, the membership must accept them as the supreme authority. However vulgar, obscene, dishonest, the members are powerless, except by appeal to the courts, to escape from their government. Except by resignation, a vacancy on the Board can only be caused by death; and a vacancy can be filled only by action of the remaining directors.¹ The powers Mrs. Eddy took upon herself, are now the directors'. They admit and excommunicate church members and do as they please with church funds. They appoint and, at pleasure, remove all officials of the Boston church. They control the officials of all branch churches and, through the officials, the members thereof. Christian Scientists have not the same reverence for their present governors that they had for Mrs. Eddy, but the by-laws are their authority and Mrs. Eddy framed every by-law. Besides, how can objection be made by a church member to by-laws he assented to when making application for membership? It is a strange, a passing strange situation. There is a much honoured equitable maxim, "Equity will not suffer a wrong to be without a remedy." If the organisation doesn't go utterly to smash through internal dissension, some day in some way, through the action of some Dittimore, the courts will find a remedy for this monstrous wrong of Mrs. Eddy's creation.

¹ On February 5, 1925, and after this chapter had been written, death created a vacancy, and a few days later the surviving directors elected George Wendall Adams in the place of Adam H. Dickey, deceased.

III

SUPPRESSION

THERE are two kinds of fraudulent representation known to the law, *suggestio falsi* and *suppressio veri*, suggestion or affirmation of falsehood and suppression of the truth. Of both varieties Mrs. Eddy and her official successors were and the latter continue to be past masters. Mrs. Eddy never hesitated at a lie that would serve her purpose, and the so-called Christian Science Committee on Publication zealously emulates her example. It will deny the best established truth, if it is harmful to Mrs. Eddy's fame, and affirm the boldest of lies that will add to her glory, in the belief of the faithful. As the Christian Science Committee on Publication is omnipresent and exceedingly verbose, something should be said of its constitution and methods.

The Board of Directors of the Christian Science Church of Boston controls absolutely every avenue of publicity. Through the Committee on Publication it monopolises newspaper publicity and through the Board of Lectureships it monopolises the platform. No Christian Scientist, not a member of this Committee or Board, is permitted to write a letter to a newspaper in defence of his faith or speak in public in its favour. As no original utterance is allowed in any Christian Science church, it will be understood how completely the directors of the First Church of Christ, Scientist, in Boston, control the channels through

which the public gets information regarding Mrs. Eddy and her "religion."

The Committee on Publication of the Boston Church was established by Mrs. Eddy by an article she caused to be incorporated in the church by-laws and published in the *Church Manual*. The article provides that the directors of the church shall appoint a committee on publication of "one loyal Christian Scientist, who lives in Boston, and he shall be manager of the Christian Science Committee on Publication throughout the United States, Canada, Great Britain and Ireland." The appointment was subject to the approval of Mrs. Eddy "given in her own handwriting," and the salary was to be "not less than four thousand dollars a year." Provision is made for a committee of one in each State and Canada, selected by the three largest churches therein, and these state committees appoint assistant committees in every community within their respective territory. In this manner the whole English-speaking world, practically, is covered by agents of the Boston church; for all of the committees are selected subject, since the death of Mrs. Eddy, to the approval of the directors thereof, and may be appointed by them.

All of these committees are required to correct "impositions on the public in regard to Christian Science and injustices done to Mrs. Eddy or members of this church" by the "daily press, periodicals or circulated literature of any sort," and are responsible for the publication and circulation of such "corrections in large quantities." If publication is not promptly made, the Committee on Publication is required to "apply for aid to the Committee on Business," and the very business-like Committee on Business promptly furnishes advertising charges to insure publication. I

should have said that all committees are liberally paid.

In the exercise of the duties thus imposed upon them to "correct imposition on the public" and "injustice to Mrs. Eddy and other Christian Scientists," the publication committees invariably construe "imposition" to be synonymous with harmful, and "injustice" with discrediting, and act accordingly. Harmful and discrediting publications are unhesitatingly denied and helpful publications are made without the slightest regard for the truth. The individual acting as committee knows little or nothing about the fact; but will deny or affirm, as interest dictates. The utter futility of controversy with these agents of the directors of the Boston church is now clearly seen.

But other and more sinister duties than those enumerated in the *Manual* are required of and performed by this organisation. Suppression is one of them. They must, if possible, suppress publication of harmful facts. For instance: A woman of thirty-five years' suffering from Bright's disease died in Cleveland, under Christian Science treatment, and the "healer" was prosecuted for practising medicine without a license. He was convicted and fined one hundred dollars. The testimony at the trial showed that, until five weeks before her death, the woman had been under medical treatment consisting mainly of diet and regulation of bodily functions with a view to comfort and the prolongation of life. With the beginning of Christian Science treatment, she was advised by her "healer" to eat, and did eat, anything she liked, amongst them things deadly to a person afflicted as she was; and the regular functioning of the body was completely ignored. The consequence was that, during the five weeks of the "healer's" treatment, which terminated

in her death, her bowels were relieved but once, and her condition, as a witness testified, was "too horrible to describe."

As a result of the activities of the local Christian Science Committee on Publication, no newspaper in Cleveland published any report of the trial, the testimony or the conviction. Precisely the same thing is done, or attempted, wherever and whenever possible.

Another undeclared duty of this committee is the organisation of opposition to every effort made for the enactment of laws for the prevention and spread of contagious disease and the protection of the public health. In this connection, card indexes are maintained of members of legislative bodies and editors of newspapers. Printed cards are distributed to assistants in every locality with blanks to be filled in showing the name of the legislator or editor, "his religion, his attitude towards Christian Science and protective medical legislation, his politics and the names of his influential friends." All this is a close secret.

I can furnish much testimony to the effect that it is the further duty of these salaried agents of the Boston church to roundly slander, always anonymously, anyone who dares stand up in public and tell the unvarnished truth about The Church of St. Bunco and its founder.

Inasmuch as these advertising agents are wholly uninfluenced by considerations of truth or falsity and are furnished ample funds to procure publication of their material, their advantage over an honest critic is evident. They say anything they think will be helpful and are insured the last word.

The Board of Lectureships is composed of men who tour the country to glorify Mrs. Eddy and expound

her religio-medical "discoveries." None of them is free to speak his mind. All their lectures are subjected to censorship by the Boston oligarchy and not a word may be changed after the lecture has been duly O. K.'d. No questions may be asked the lecturer. Every Christian Science church must have a lecture at least once a year and is required to pay the fee, which is left to the discretion of the lecturer, and is at least a hundred dollars. As there is no exposition whatever of Christian Science in the churches of the cult, these lectures are the only instrumentality, outside of Mrs. Eddy's books, through which the public may receive authoritative information.

A word about the churches. They have no preachers, no pastors. They have merely readers, First and Second, male and female; and the lesson-sermon consists of the reading, alternately, of "correlative" passages from the two inspired volumes, *Science and Health* and the Bible; but the correlation is wholly imperceptible, that is to say, non-existent. The First Reader (male) reads from the book of first importance, *Science and Health*; the Second Reader (female) from the book of secondary importance and authority. No education is necessary for readers. Anyone who, by practice, can master the English of Mrs. Eddy's book, is qualified to preside over the services of the most pretentious Christian Science church. Clothes of the latest mode, a fair presence and a vacant mind alone are requisite. Original discourses are prohibited. And Christian Scientists do not pray.

"The divine ear is not an auditory nerve," said Mrs. Eddy, and "God is not influenced by man." In fact her idea was, as she said, that "prayer to a personal God is a hindrance." So her followers do not pray.

Rather a queer religion—without prayer? It is true that in Christian Science churches the Lord's Prayer is repeated; but Mrs. Eddy's "spiritual interpretation," read with it, line by line, effectually eliminates every quality of prayer; and Christian Scientists profess to pray only when they invoke the constitutional guarantee of religious freedom as a defence in a prosecution for killing a child through neglect to furnish medical attendance.

Here let me confine myself to that variety of Christian Science fraud known to the law as suppression of the truth. The truth would kill Christian Science. As the truth cannot be controverted, it must be suppressed.

An experience of upwards of twenty years' investigating and combating Christian Science makes it necessary that I should be a little personal. I think I was the first publicly to present the facts of Mrs. Eddy's life quite plainly and to call a spade a spade. The discovery, in the regular performance of professional duty, of her reckless mendacity, her heartless cruelty, her utter selfishness, her colossal greed, was astounding, and I deemed it my bounden duty to make it public. In consequence, I became acquainted with Christian Science methods of suppressing what they cannot refute.

In 1901 I published what I called a *Complete Exposure of Eddyism or Christian Science*, in which I set forth the plain truth regarding Mrs. Eddy in the plainest of terms, specifically accusing her, amongst frauds of many kinds, of repeatedly attempting to cause disease and even death by professed mental powers. Incidentally I called attention to the indictment of her third husband for a conspiracy to commit murder against a person, who had not yielded to mental meth-

ods, by means purely physical. I was animated by no other purpose than the determination that the world should know the truth and the whole truth about a shallow and sordid charlatan; who owned a "religion" that she gave freely to no one and sold as a coal-dealer sells coal; who professed the discovery of a cure-all healing system, that never healed anyone of any real disease or relieved anyone of any real evil—but his money. Ten thousand of the pamphlet were sold. I, personally, sent copies to Mrs. Eddy's leading church officials and her leading lawyers. It was also put into Mrs. Eddy's own hands.

If my charges thus publicly made and called to Mrs. Eddy's attention had not been true, if her life and reputation had been such that she had dared submit them to the searching scrutiny of a court of law, she most surely would, and should, have called me to account; but she knew the facts to be far worse than I had stated them and sought only my suppression.

Mrs. Eddy, at the time, lived at Concord, New Hampshire, and Hon. Henry Robinson, formerly mayor, was postmaster of the city. Robinson was a good lawyer and a good fellow, but an unfortunate habit kept him poor. He maintained pleasant, even friendly, relations with the famous woman at "Pleasant View," and turned a penny now and then by some small service or some extravagant public praise. It afforded Mrs. Eddy not a little satisfaction to be able to quote Hon. Henry Robinson, postmaster and former mayor of her home city, in glorification of Concord's most celebrated personality, and Robinson's pæans were certainly worth his price.

When she reached the conclusion that the only way to meet my accusations was, if possible, to suppress

them, Mrs. Eddy summoned the postmaster to her home and commissioned him to go to Washington and endeavour to procure a ruling of the Post Office Department excluding my pamphlet from the mails. It happened that the then Postmaster-General was his personal friend and Mr. Robinson painted the chances of success in such glowing colours that expense money and a substantial fee were promptly forthcoming; but Mrs. Eddy assured him it would be necessary to provide him with a defence against the malicious animal magnetism of her enemies, which otherwise would nullify his efforts; so a Christian Scientist was designated to accompany him to Washington and envelop him the while in impenetrable mental armour. The twain set out, but got only as far as Boston, when, on the advice of Samuel J. Elder, then Mrs. Eddy's most trusted legal adviser, the plan was abandoned. Peabody, Mr. Elder urged, would get a lot of free advertising and the Postmaster-General would refuse to rule against his pamphlet. Something better must be thought of, and Mrs. Eddy's fertile brain thought of it.

If the mails could not be closed to me, perhaps the bookstores might; so Mrs. Eddy sat her down and seized a pen and traced these pregnant words: "A member of this church shall not patronise a publishing house or bookstore that has for sale obnoxious literature." Dispatched to her Boston agents, the Directors of the "Mother Church," with instructions to adopt it as a by-law and incorporate it in the *Church Manual* for the guidance of the faithful, it was immediately adopted and as Sec. 12, Article VIII of the *Manual* it stands today.

When it is known that all persons recognised as Christian Scientists must belong to the Boston church

and that Mrs. Eddy's laws were made to be obeyed upon penalty of expulsion and outer darkness, and that they are obeyed, it will be seen what a powerful instrument of suppression Sec. 12, Article VIII is. It didn't quite put me out of the bookstores; it took me from the company of the innocuous on the counter and numbered me with the "obnoxious" in the drawer. In any bookstore, in any part of the land, the display of my pamphlet and, later, of my book has invariably resulted in the exhibition to the astonished proprietor of Mrs. Eddy's command, accompanied by the threat of a boycott by every one of the "two million" Christian Scientists so long as the "obnoxious literature" remains on sale. Thereupon, out of sight it goes.

Not only is this true of my anti-Christian Science work, it is true of all writings critical of Christian Science or its founder. The church authorities have thus suppressed some of the most valuable sources of reliable information regarding the Christian Science attack upon the Christian religion and upon sane medical practices. Called Christian and called science, it is the negation of both. Professing absolute knowledge, it denounces education and denies the evidence of the senses. A creation of shreds and patches, it could not live a single day in the light; but, through suppression of the results of honest research, is made to appear religion pure and undefiled. Some such suppressions should be cited.

Before taking up the suppression of books published through the ordinary channels let me first give publicity to a wholesale suppression of unpublished material in the highest degree discrediting to the so-called Founder of Christian Science and her "religion." Otherwise it will never be known.

I was one of the lawyers for Mrs. Eddy's sons in their suit to have her adjudged incompetent to manage her business affairs and protect her property interests. The suit was never closed by judgment of the court for either side; but the whole controversy was ultimately settled by payment to the sons of about \$300,000. A condition of the settlement, imposed by lawyers for Mrs. Eddy, was that all of the testimony taken in the form of depositions and filed in court, be sealed against public inspection, and all of Mrs. Eddy's letters upon which the sons relied as evidence of their contention, should be turned over to them, and that Mrs. Eddy herself should not be subjected to examination.

In contemplation of the examination of Mrs. Eddy, I was asked by my senior associate, Hon. William E. Chandler, to prepare material for his use; and I furnished him data that would have taken a week or more to cover and would have shown conclusively one of two things—insanity or fraud. If Mrs. Eddy had stood by the declarations of thirty years of her life, her insanity would have been easily shown; and that could be escaped only by an admission of lies and fraud. But the sons were not seeking to discredit their mother. They wanted only protection of personal interests and rights. Mrs. Eddy was not examined, all the letters in the control of counsel for the sons were surrendered and all the depositions were, on consent, taken from the court files and turned over to Mrs. Eddy's lawyers. So far as originals were concerned, the suppression was complete. A marvellous opportunity for a great service passed and the "religion" and its Founder escaped judicial exposure at a cost of \$300,000.

Second: It was in 1905 that Miss Georgine Milmine called at my office, in Boston, and said she was writing

a series of papers on famous American women and wanted data regarding Mrs. Eddy, as she then deemed her worthy of a place in such company. I furnished Miss Milmine with information that put her in the way of getting the desired material at first-hand, and, some months later, she returned to the office a very much astonished young woman. A mass of material had been accumulated, but vastly different from what she had expected to find, and the idea of honouring Mrs. Eddy with a place amongst reputable and distinguished women had been abandoned.

Miss Milmine arranged her material as a history of Mrs. Eddy and submitted it to *McClure's Magazine*. Shortly thereafter, Mr. S. S. McClure came to see me with a view to confirming Miss Milmine's findings and extending the investigation until it should be exhaustive. The job was too big for one person, he thought, and, giving Miss Milmine full credit, he had put it into the hands of his staff of experts, under the leadership of Miss Cather. They were instructed to spare neither time nor money, to cover the entire life of Mrs. Eddy, to accept nothing on hearsay, and rely only upon first-hand sources, and verify until there could be no possible doubt of absolute accuracy. In case of material that was calculated to provoke a law-suit by Mrs. Eddy for vindication, an abundance of supporting testimony in writing under oath was to be taken and carefully preserved.

For upwards of a year Miss Cather and her associates, George Kibby Turner, Burton Hendricks, Will Irwin and others went over the whole period of Mrs. Eddy's life, visiting every place in which she had sojourned even for a night and interviewing every person known to have had the slightest contact with her.

They procured innumerable photographs of persons and places and fortified every discrediting incident by the sworn statements of witnesses competent to testify of their own knowledge in a court of law. They studied Mrs. Eddy's published writings, read many hundreds of her unpublished letters and other writings and the published and unpublished writings of those from whom she had stolen her ideas. I say stolen, instead of borrowed, advisedly. They left no period of her life, no incident of her career, no phase of her thought unexplored, and produced a work, wholly without bias, that was exhaustive and, with one exception, accurate. That one mistake was due to reliance upon Mrs. Eddy's own written guarantee of the genuineness of a photograph.

Wishing to have for the announcement, in the December, 1906, issue of the *Magazine*, of the forthcoming series of articles, a photograph of Mrs. Eddy authenticated by herself, they secured a picture sent by Mrs. Eddy to a young lady, in response to a request for her photograph, that had on its face Mrs. Eddy's autograph endorsement. It was not a picture of Mrs. Eddy, but Mrs. Eddy had sent it as such to her correspondent and had written her name beneath the picture as a guarantee of its genuineness. McClure's mistake was in placing confidence in Mrs. Eddy's assurance that the picture was of her.

With that exception, there was not an error in the work; and it left the famed "Founder and Discoverer of Christian Science" without a shred of character. Having herself depicted herself as being hand-in-hand with the Saviour, like Him, a haloed divinity, the Milmine life exhibited her as an ignorant, vulgar, mendacious, incredibly avaricious impostor.

After the publication of this material in serial form in *McClure's Magazine*, in 1907-1908, it was revised, new material was added and a book publishing house brought it out as a book entitled *The Life of Mary Baker G. Eddy and the History of Christian Science*. The book had a large sale, got into the public libraries, was widely quoted and relied upon as authoritative. Then something happened. The *History* disappeared from the bookstores; the publishers refused to fill orders and finally announced that it was out of print. A friend of mine, anxious to keep the work before the public, at my suggestion wrote to the publishers asking if the firm would sell him the plates. He was informed that the plates had been destroyed, "melted down," the book would no longer be published. The publishers having no further use for the copyright, I then suggested to my friend that he ask if they would sell it to him? They replied that the copyright was not for sale.

Isn't that a singular business situation? A business firm, not doing business for its health or for pleasure, will not sell at any price a property that will not otherwise yield it a dollar! If Mrs. Eddy's rule prohibiting Christian Scientists to patronise a publisher who handles "obnoxious literature," and the Publication Committee's threat of a boycott did not operate here, what did? The world has lost an invaluable work: the truth has been suppressed.

I should record the efforts of the faithful to counteract the Milmine exposures at the time of their serial publication. The announcement produced consternation in Christian-Sciencedom, and ways and means of meeting the facts were considered. A handy instrument presented itself in the person of Mrs. Sibyl Wilbur O'Brien,

Mrs. S. W. O'Brien, a reporter of *The Boston Herald*, and not a Christian Scientist, called upon me one morning, some months before the first publication of the McClure story and said she wanted an interview for her paper with Mrs. Eddy and asked how it might be obtained. So many disappointed newspaper people had told me of the difficulties in the way of such an interview, that I informed Mrs. O'Brien she wouldn't get inside the Eddy house, but would be told, outside of the front door, that Mrs. Eddy never gave interviews except by appointment. As a matter of fact such appointments were never made, for the reason that Mrs. Eddy's feeble condition during the latter years of her life and her painfully emaciated aspect were rigourously guarded secrets.

Mrs. O'Brien's experience was precisely as predicted. Mr. Frye, the coachman-secretary, met her on the front porch and, after carefully closing the door behind him, announced that only by previous appointment could an interview be had with Mrs. Eddy. Mrs. O'Brien was disappointed, but not discouraged; and there shortly appeared an "interview" in the *Herald*. It did not contain a word of conversation with Mrs. Eddy, but overflowed with fulsome adulation. She was allowed only to gaze upon the sacred personality as it flitted past the door of the room in which the reporter sat. Mrs. O'Brien had failed in her purpose to get an interview, but her pretended interview commended her strongly to official Christian-Sciencedom.

After the publication of the McClure *History* had begun, Mrs. O'Brien's keen sense of the profitable discerned an opportunity to benefit her bank account and she offered her services in the preparation of an antidote, an authorised history to be published contempo-

ranuously, and that, regardless of facts, should sound Mrs. Eddy's praises to the very skies. The bargain was struck and the pages of a nondescript periodical called *Human Life* were found available. The publisher of *Human Life* was a patent medicine proprietor of Boston, one W. F. Smith. Mrs. O'Brien got busy. She wrote. Heavens, how she wrote! Bold and explicit denials of established truth; even bolder and equally explicit affirmations of what was well known to be false; the most barefaced evasions, the most inept shufflings, the most maudlin attempts at apotheosis crowded from Mrs. O'Brien's prancing pen; and the faithful were delighted. Mrs. O'Brien was generously requited and her rhapsody became, and is today, the official, authorised life of Mrs. Eddy. It now bears the imprint of the Christian Science Publishing Society; but the O'Brien part of its author's name has been suppressed. Its implications were disturbing. Catholics are not welcomed to Mrs. Eddy's church.

Was it not beautifully appropriate that the authorised life of the proprietor of a copyrighted "religion" denying the efficacy of drugs, written by an unbeliever, should have found its first public expression under the benevolent auspices of the proprietor of a patented medicine?

This so-called authorised life of Mrs. Eddy has been placed, free of cost, in practically all of the public libraries of the country and, the McClure *History* having been largely removed by Christian Science zealots, is today the only really available "history" of the Christian Science movement; and it is a fiction from beginning to end. When one contemplates the results of the Christian Science methods of spreading the "truth," how appalling is seen to be the efficacy of lies!

Third: Not only have Christian Science suppressive measures operated against works openly hostile or purely neutral, but harmful as the truth is harmful to falsehood, they have actually invaded the region of pure scholarship and given notice that no one shall anywhere be permitted to state the facts of Mrs. Eddy's career or give utterance to unfavourable comments upon her life and teachings. Encyclopedias have been induced to suppress informative articles and substitute colourless dope that gave nothing whatever to the investigator. The most recent performance of this character has received much publicity and wide condemnation; but its real inwardness remains to be disclosed. It is, as lawyers say, on all fours with the *McClure's Magazine* history as published and suppressed.

A firm of New York publishers recently published an elaborate *History of American Literature*, which, as the publishers say, "furnishes a history of the literature written in English in the United States from the first settlement to the end of the Nineteenth Century," and add that "the editors have secured the services of contributors, American and Canadian, who *in all cases* write with special knowledge of the topic assigned. The work is exact and authoritative." This announcement is printed in large type on the paper cover of each volume and is the publishers' guarantee.

Wanting a chapter on books produced by "sects bred and nourished by the heterogeneity of the American people and their freedom from any dominant creed," the editors selected *The Book of Mormon* and *Science and Health* as typical of such writings; and to make sure that the subjects should receive "exact and authoritative" treatment by one "having special

knowledge of the topics," they asked Professor Woodbridge Riley to write a chapter on these "American Bibles."

Woodbridge Riley is the author of a number of books and articles on Psychology and Philosophy. His Ph.D. thesis at Yale was entitled *The Founder of Mormonism; a Psychological Study of Joseph Smith, Jr.* This book was publicly denounced by the President of the Mormon Church in the Salt Lake City Tabernacle. Dr. Riley's chief interest has lain in American Philosophy. As Johnston Research Scholar in Johns Hopkins University, he published a volume of some six hundred pages on *American Philosophy; The Early Schools*. This was followed by a smaller volume carrying the speculative movements up to date, entitled *American Thought from Puritanism to Pragmatism*. While in Paris, in 1920, Dr. Riley delivered a series of lectures on Representative Americans at the Sorbonne. These appeared in French form under the title *Le Génie Américain*, with an introduction by the celebrated French philosopher Henri Bergson.

In connection with his studies in American Philosophy, Dr. Riley has investigated various normal and abnormal speculative movements. In this connection he has delivered addresses on different phases of Mental Healing in America for the Johns Hopkins Medical School, the International Psychological Congress at Geneva (1910), and also the annual address at Atlantic City before the American Medico-Psychological Association. This address appeared in the *American Journal of Insanity*.

If the editors of *The Cambridge History of American Literature* wanted a chapter on the Mormon and

the Christian Science Bibles that should be primarily designed to please Mormons and Christian Scientists, they made a mistake in the selection of Dr. Riley. If they wanted treatment that should be honest and accurate in substance and fascinating in style, their choice was the best possible.

In due time Dr. Riley's contribution, entitled "American Bibles," and dealing with *The Book of Mormon* and *Science and Health*, appeared in the History. Fifteen hundred copies were sold; then, as in the case of the McClure work, something happened. The publishers received a "shock."

Dr. Riley is possessed of a sense of humour and everyone who has seriously studied Mrs. Eddy and her "science" has found them, in some aspects, the very funniest things that ever put on the garb of solemnity. Mark Twain remarked that he did not "see how anyone contemplating Mrs. Eddy's career could deny to the Divine Being the possession of a sense of humour"; and Dr. Riley doubtless found it hard to keep a straight face throughout. He knew Mrs. Eddy had been married at least three times and that she had written most voluminously on things religious; so with scientific exactness he spoke of her as a "thrice-married female Trismegistus," and playfully permitted himself to say that "instead of a hall of fame containing Newton, Copernicus, Columbus and Mary Baker Eddy, one would be tempted to substitute an obsolete set of waxworks—the Shaker seeress, Mother Ann Lee, the Portland mesmerist, Quimby, and transcendentalism's tedious archangel, Bronson Alcott."

Those who believe, or pretend they believe, Mrs. Eddy to have equalled Jesus Christ in purity and power, were, or felt it necessary to pretend to appear,

outraged by Dr. Riley's characterisation of their sacred personality as a thrice-married female Trismegistus. Christian Science culture couldn't understand it, so it was deemed positively blasphemous. Let us examine the famous phrase a moment to see what possible ground for offence there was.

It is well known that Mrs. Eddy had been married three times. Surely there was nothing offensive in the statement of that fact. If it is entirely creditable to marry once, as is commonly believed, is it not thrice creditable to do so entirely creditable a thing three several times? The poet has said that "willingly to march to marriage requires the courage of a lion." If the poet was well advised, does it not require the courage of three lions willingly to march to marriage three times? And is it not high praise of Mrs. Eddy to imply the possession of so dauntless a soul? But perhaps it was "Trismegistus" that stuck in the Christian Science crop. Trismegistus, it appears, was a real, or imaginary, writer on religious themes of the second or third century. Can it be said to be a reflection upon Mrs. Eddy to liken her to a personality whose fame has endured for seventeen hundred years? But Christian Science susceptibilities are keen, and Dr. Riley was doomed to extinction.

The New York Christian Science Committee on Publication, in the person of one Gilmore, donned its most pious demeanour and solemnly presented itself at the office of the publishers. Did the firm know that it had sanctioned the perpetration of a sacrilege? Was it aware that through its instrumentality the religious feelings of "two millions" of people had been outraged? Did it realise that no one of those "two million" readers of books would look at any publication

bearing its imprint so long as it published "obnoxious literature" of the Woodbridge Riley variety? In tones admitting of no discussion its expurgation was demanded.

With the demand of the Christian Science Committee on Publication the publishers hastened to comply. "American Bibles," by Woodbridge Riley, Ph.D., was forthwith torn from the volume; copies that had been sold were recalled; a colourless article was substituted, and, to justify their affront to scholarship, the publishers publicly denounced Dr. Riley's performance as nothing less than outrageous, shocking beyond anything in their previous experience.

Fourth: To set at rest forever the controversy regarding Mrs. Eddy's indebtedness to Phineas P. Quimby for Christian Science as a healing system, Mr. Horatio W. Dresser prevailed upon the representative of Quimby's son, into whose hands the father's manuscripts and Mrs. Eddy's letters to Quimby had come, to permit their publication in full, and they were accordingly published in 1921, in a volume of nearly five hundred pages, entitled, *The Quimby Manuscripts, Showing the Discovery of Spiritual Healing and the Origin of Christian Science*.

Language could not have been formulated that would have expressed more explicitly and unreservedly her complete obligation to Quimby for the healing system called Christian Science than did Mrs. Eddy's grateful and affectionate, self-humiliating, Quimby-glorifying letters. A round score of them appeared; but they were promptly suppressed.

It so happens that private letters may not be published without the consent of the writer, and by direction of Mrs. Eddy's representative publication of this

evidence of the fraudulent character of her claim to "discovery" of Christian Science was suppressed.

It may be that truth crushed to earth will rise again; but it cannot be denied that there is an extraordinary vitality in lies wrapped in the mantle of righteousness that can invoke the law for truth's suppression.

IV

SWINDLING

"That shameless old swindler, Mother Eddy."

—MARK TWAIN.

"I am as pure as the angels."—MARY BAKER EDDY.

MARY BAKER EDDY was, during the whole of her long life, a grossly ignorant person. She professed to have read the Old Testament in the original Hebrew and the New Testament in the original Greek; but that was pure fiction. She professed to have been kept from school because, as she said, of her father's belief that her brain was too large for her body; while, as a matter of fact, at fifteen years of age she was in classes with children of nine at the little one-room village school. She professed to have graduated from "Sanborn's Academy," when there was no such "Academy," and the elementary private school conducted for a while by Sanborn never "graduated" anyone.

There came a time in Mrs. Eddy's amazing career when contact with people of some culture in her following made it impossible for her to conceal the profundity of her own ignorance, and she was ready with an explanation that completely satisfied the most perplexed." "After my discovery of Christian Science," she said, "most of the knowledge I had gleaned from school-books vanished like a dream. Learning was so

illuminated that grammar was eclipsed." However it may have been with learning, there can be no doubt of grammar's total eclipse. The brain too large for her body, however colossal its proportions, could not be expected to contain the scraps of knowledge picked up at the primary school together with the huge volume of data comprehended within the scope of her great "discovery."

Upon her death, at eighty-nine years of age, Mrs. Eddy's estate was appraised at three million dollars, her "library" at five dollars. All the thought of all the ages, history, science, philosophy and the rest, was a closed book to the professed "Founder and Discoverer of Christian Science"; but one thing she knew and did not permit to escape, dreamlike or otherwise. She plumbed to the depths the credulity of the human mind, or rather, found it to go beyond plummet's sound. No one ever tested it more thoroughly, and she found no absurdity beyond its scope. And here Mrs. Eddy and Mark Twain were in agreement, that "The absurdity the human race can't swallow hasn't been invented yet." She harvested three million dollars from the gullibility of her followers, and marvelled only at her moderation. It might just as well have been thirty million.

Mark Twain characterised Mrs. Eddy in the terms quoted at the head of this chapter because of her claim that she had written the first and final editions of the book, *Science and Health*. He had studied the two volumes, and within them found incontrovertible proof that the same hand could not have written the crude original and its polished successors. Admitting her authorship of the book of 1875, he knew that none of the editions after 1885 came from her uncultured pen.

It is well known, of course, that in 1885 Mrs. Eddy employed James Henry Wiggin, a gentleman of broad culture, deep learning and high literary skill, not to revise, but to rewrite her book, and that for a period of four years all of her writings had the benefit of his competent hand. One edition of the great book contained a whole chapter, entitled *Wayside Hints*, every word of it Wiggin's composition, and it became a part of the inspired volume. Mrs. Eddy wrote Wiggin that her friends, believing it to be hers, "thought it a gem."

But now I am going to show Mrs. Eddy to have been a "swindler" of quite another kind, to have deliberately defrauded her friends, the confiding followers, who looked to her as the bearer of a divine message and regarded her as co-equal with Christ, out of their base, material property in secret violation of the law of the land.

Mrs. Eddy's career is full of inconsistencies; but that is common to frail humanity. "Do I contradict myself? Very well, I contradict myself. I am large, I contain multitudes," said the great poet of American democracy. Mrs. Eddy contradicted, not herself, but God. That is to say, professing to "voice God," to speak by divine inspiration, the Infallible One was made to utter and to act contradictions. The All-Wise is without variableness or shadow of turning. Than Mrs. Eddy, the weather-cock was not more changeable. Voicing God is risky business for the forgetful garrulous. Such an one should voice his message and ever after be dumb. Mrs. Eddy's memory was not of the best and restraint was unknown to her tongue. Hence the divine vacillations.

Speaking of her book, Mrs. Eddy said: "I should blush to speak of *Science and Health* as I have, were it

of human origin and I, apart from God, its author." With such unwonted clearness Mrs. Eddy claimed divine origin for her book, and in the "divine" original she said:

"We have no need of creeds and church organisation to sustain or explain a demonstrable platform." . . .

"The mistake the disciples of Jesus made, to found religious organisations and church rites, if indeed they did this, was one the Master did not make." . . .

"No time was lost by our Master in organising rites and ceremonies, or on proselyting for certain forms of belief."

Thus, in 1875, when her book was first published, Mrs. Eddy communicated to a somewhat inattentive world the views of God. The mistake of the disciples was not to be imitated. For Christian Science, there was to be no creed, no rites or ceremonies, no church organisation, no proselyting. But, within three years, she applied to the Commonwealth of Massachusetts for a church charter; constituted herself president of the church; in due time formulated a creed to which all must subscribe; established elaborate rites and ceremonies to which all must conform and developed a system of proselyting that no church ever surpassed in thoroughness and efficiency. Forgotten or brushed aside were God's judgments; imitated was the avowed mistake of the disciples; disregarded was the approved example of Christ.

If there were contradiction and inconsistency in the performance, there was also method. The one controlling purpose of Mrs. Eddy's life for many years was to put money in her purse. After she did that, her ab-

sorbing passion was to have absolute power. While Christian Science was still unknown of men, she glimpsed the pecuniary possibilities of a large church following obedient to her slightest wish. A three-ring circus may be a money-maker, but it involves a large outlay of capital and great risk: while a church organisation, autocratically governed, financed by the faithful and in which the highest duty is obedience, may be made as profitable as a circus. Mrs. Eddy's church became her "colossal, gigantic, mammoth" three-ring show, yielding a revenue to its owner calculated to turn Barnum's green with envy.

Comparison of the Christian Science Church to a three-ring circus is more apt than would, at first blush, appear: for it makes a triple appeal, to the soul, to the body, to the purse. For money, it will abolish the ills of the spirit. For money, it will abolish the ills that afflict the body. For money, it will fatten the leanest purse. I have elsewhere shown how Mrs. Eddy made her church fill her purse.

Mrs. Eddy's first feeble attempt at church organisation was made, as I have said, in 1879. Gathering together her little band of followers she launched the Church of Christ, Scientist, at Lynn, a suburb of Boston; but its voyage was destined to be stormy and its fate, the rocks of discord and dissension. In 1881 the most influential members withdrew because, as they said in a signed statement, of Mrs. Eddy's "departure from the straight and narrow road (which alone leads to growth of Christ-like virtues), made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy." Intimate personal intercourse with her, in 1881, led eight sincere and self-respecting Christian Scientists, for the reasons stated,

over their signatures, to repudiate the leadership of and withdraw from fellowship with the President of their church organisation. From early girlhood, when her "frequent ebullitions of temper," tantrums, he called them, reduced her hard-headed old father, Mark Baker, to a condition of abject servility, to her extreme old-age, ungovernable temper was a marked characteristic of Mrs. Eddy's behaviour. "Ebullition" nicely describes her boiling, hysterical wrath when even mildly opposed. "Love of money"? Perhaps the strongest count in any indictment that can be framed against her is the consuming love of money; and nothing could have been more audacious than the methods employed to compel the members of her church to furnish it.

If I know anything about hypocrisy, it consists in falsifying professions by acts; and the acts of Mrs. Eddy's whole life can be cited to give the lie to her professions of disinterestedness and eagerness to serve mankind.

"Upon this rock will I build my church." So, Peter; so, Mrs. Eddy. The land upon which Mrs. Eddy's church in Boston stands is not rock, but mud intermixed with filling of any kind available; and over it the water of the Charles River at one time ebbed and flowed. But that is not the point. What I am going to show is that the land was acquired by Mrs. Eddy, without their knowledge, through a deliberate fraud perpetrated upon Christian Scientists and at a cost to them of just about six thousand dollars actual money. The facts of this transaction have never before been disclosed; but I have known them for many years and stand ready to establish them by the strictest of legal proof.

In the summer of 1886, a small group of Mrs. Eddy's devotees bought, of Mr. Nathan Matthews, a plot of land on Falmouth Street, Boston, taking title in the name of one of their number as trustee, upon which to build a church. The price was about eleven thousand dollars. The purchasers paid down two thousand dollars and gave Mr. Matthews a mortgage for the balance, \$8,763.50. The zealous believers then proceeded to raise the money to pay off the mortgage; and, by solicitations, fairs, concerts and like customary devices, succeeded in reducing the mortgage to a little less than five thousand dollars. It might have been still further reduced by the money secured, had not the Christian Science custodian of the fund absconded with a considerable sum. It thus appears, as stated above, that Mrs. Eddy's Boston followers had put approximately six thousand dollars in cash into the property upon which they were to construct their church in her honour and for the worship of God according to her "religion." It was resolved not to build until the title had been cleared of the mortgage debt. The treasurer's defalcation was a discouragement and increased the difficulty of raising money. The contributors were not pleased that their contributions had been stolen, and there was a marked disinclination to take any more chances. Thus the project was delayed and dragged along for three years.

Her friends' trouble was Mrs. Eddy's opportunity. To befriend them? To contribute, as she well might from her then large resources, the balance due on the mortgage, relieve the land from the encumbrance and fill the hearts of her friends with grateful rejoicing? By no means. The distress of her friends was Mrs. Eddy's opportunity to take advantage of them, to

brush them from her path, to gobble up their six thousand dollars and dispossess them of the land for her own purposes. That is what she actually did, and she accomplished it through chicanery and fraud, with the help of a disreputable lawyer, afterwards disbarred. I purpose to state the facts of this odious transaction so plainly that the simplest mind can understand them, and I will stand by them anywhere and any time they may be called in question.

Mrs. Eddy had seen the financial possibilities of a church in Boston, the opportunities for using its membership for pecuniary gain. She had sized it up as "a sure thing"; but she wanted "to get in on the ground floor." "Mrs. Eddy was nobody's fool," as Mr. Wiggin, who probably knew her better than anyone else, said, and her business sense was marvellously keen and accurate.

The "rock" upon which Mrs. Eddy built her church was, to borrow Mark Twain's careful and precise designation, a swindle. Let us see what Mrs. Eddy, herself, says about this performance.

In her book, *Pulpit and Press*, she says: "Owing to a heavy loss [the treasurer's defalcation] they [her friends] were unable to pay the mortgage, therefore I paid it and through trustees gave back the land to the church."

This is an utterly false statement, so proven by the public records in the Registry of Deeds in the City of Boston. She did not pay the mortgage; she bought it, and it remained an encumbrance upon the land precisely as before. Only the ownership of the mortgage changed. Mrs. Eddy stepped into the shoes of Mr. Matthews. She acquired his claim and his rights against her friends. The most unfriendly, the most

unkind thing the owner of a mortgage can do is to foreclose it. This unkind, this unfriendly thing, Mrs. Eddy did with her mortgage upon the property of her friends. She foreclosed it. A legal foreclosure was clearly within Mrs. Eddy's legal right; but the foreclosure was not legal. It was fraudulent.

Neither did Mrs. Eddy "give back the land to the church." The church, for which the land had been bought and the six thousand dollars paid, ceased to exist and the six thousand dollars was lost to the subscribers—every penny of it. The treasurer stole a considerable sum; but their "revered Leader" swindled them out of several times as much. When Mrs. Eddy finally got a record, but illegal, title to the land, she conveyed it to trustees for the establishment of a new church in which there was no authoritative voice but hers, and which she used to put money and more money and still more money into her purse, until it fattened to the bursting-point.

Mrs. Eddy acquired the land, three years after her friends had bought it for eleven thousand dollars, and it had in the meantime increased in value. It is probably true that at the time she conveyed it to trustees its value was not less than twenty thousand. She says so, and I am happy to be able to record my belief that her statement is true. It cost her only five thousand dollars and had cost her friends eleven thousand, of which they had paid six; but she never gave publicity to the small amount of her contribution or the fact that the involuntary cash contribution of her friends was larger by a thousand dollars than her own. The poor, deluded creatures never dared call Mrs. Eddy to account, and meekly permitted themselves to be despoiled.

For the information of those, happily unacquainted

with mortgage foreclosures, it should be explained that a mortgage is a claim, a lien, upon land given by the owner for borrowed money or a part of the purchase price; and for any violation of the conditions of the mortgage, failure to pay interest or principal when due, for instance, the lender and owner of the mortgage, may foreclose, may sell the land at public auction, and from the proceeds of the sale pay himself all due upon the mortgage, turning over the balance, if any, to the unfortunate owner of the land. The purchaser at the foreclosure sale becomes the owner of the land and may dispossess the former owner at his pleasure. Instead of paying the mortgage, as she says, Mrs. Eddy bought and pretended to foreclose it.

Mrs. Eddy wanted to obtain title to the land in question for a quarter of its value. She says it was valued at twenty thousand dollars and she wanted to get it for five thousand. She wanted to cheat her friends out of the six thousand they had, with so much difficulty, raised and paid on the price of the land, and in one Baxter E. Perry, then a lawyer in Boston, she found a capable and conscienceless instrument. Perry, as I have stated, was subsequently disbarred, turned out of his profession, by the Supreme Judicial Court of Massachusetts for other professional irregularities. As the success of her scheme, without the loss of her Boston following, depended upon secrecy, Mrs. Eddy's name did not appear in any of the foreclosure proceedings; but her money financed them. She furnished the slightly less than five thousand dollars necessary to buy the mortgage of Mr. Matthews; but the transfer, the assignment of the mortgage, was not made to her, but to Perry's brother; and it was the brother, acting as a "dummy" for Mrs. Eddy, who went through the

forms, some of the forms, of foreclosure. On the face of it, and so far as they knew, the foreclosure was being made by a perfect stranger to the owners of the land. They never, then, dreamed that the hostile act was being secretly directed and financed by their honoured leader and revered "Mother." Like Brer Rabbit, she "lay low." Indeed, she even expressed sympathy with her dear friends in their extremity. The precise facts of this heartless jugglery are as follows:

Managing the proceeding for Mrs. Eddy, Perry, having the assignment of the mortgage to his brother, published the usual notice of foreclosure. The property was advertised for sale on the premises at a date named in the notice. At that time and at that place quite a number of Christian Scientists, large subscribers to the fund, together with strangers attracted by the advertisement, assembled to make sure that the land was not sacrificed for a fraction of its value. No one representing the assignee of the mortgage, Mrs. Eddy's dummy, and no auctioneer appeared. The land was not offered for sale; no one had an opportunity to bid; there was no sale. Later, on the same day, Perry stated that the sale had been made at his office and that his brother had bought the land for the balance due upon the mortgage. It should be remembered that the legal title to the land when it was bought of Mr. Matthews was taken in the name of one of the Christian Scientists, who, as treasurer of the fund, it was believed could be trusted, and that he had absconded with the accumulations in his hands and could not be located. As his would have been the initiative of any proceeding to set aside the foreclosure and he had substantial reasons for keeping out of sight, Mrs. Eddy's poor dupes deemed themselves remediless and gave up

in despair. For precisely the same reason, Mrs. Eddy deemed herself secure. So it proved. Perry's title was not legal and could at any time have been voided by the courts; and Perry could convey no better title than he had himself. It was not until three years later that Mrs. Eddy herself acquired a record title. By her direction the title passed through several others before she found it expedient to take title herself; and her title was no better than Perry's, which she knew to be fraudulent. When she conveyed the land to trustees, who subsequently built upon it her Boston church, the so-called "Mother Church," she conveyed no better than the fraudulent title she held. And thus it was that Mrs. Eddy's friends lost their land and their money, and that she gobbled them up—land and money. I should add that at a date later than the foreclosure proceedings, The Massachusetts Title Insurance Company was asked to insure the title and, for reasons best known to itself, refused.

"Confirmation strong as holy writ" of the real character of this transaction is found in Mrs. Eddy's own subsequent explanation.

In course of time she was made aware that certain of her oldest followers were daring to question the regularity of the pretended foreclosure, and some had even been so venturesome as to ask her about it. Here and there an irreverent husband, lamenting his wife's Christian Science obsession, declared the whole thing to have been a trick and a fraud. Hoping to allay suspicion, in an unguarded moment Mrs. Eddy permitted herself an attempted justification, and in *The Christian Science Journal* said:

"I had this desirable site transferred in a circuitous,

novel way the wisdom of which a few persons have since scrupled. I knew that to God's gift, foundation and superstructure, no one could hold a wholly material title. The land and the church standing upon it must be conveyed through a type representing the true nature of the gift; a type morally and spiritually inalienable, but *materially questionable*—even after the manner that all spiritual good comes to Christian Scientists, to the end of taxing their faith in God and their adherence to the superiority of the claims of spirit over matter or *merely legal titles*. . . . Our title to God's acres here will be safe and sound 'when we can read our title clear' to heavenly mansions."

Mrs. Eddy's early followers, with surprisingly accurate estimate of her character, withdrew from her first church in 1881, because, as they publicly charged, of her "frequent ebullitions of temper," her "love of money," and "the appearance of hypocrisy"; and these are the outstanding characteristics of the woman's whole life.

Could there be a more beautiful, truly beautiful, specimen of hypocrisy than the above passage from the "inspired" pen of the "Discoverer and Founder of Christian Science"? Without disclosing her participation, she had ousted her devoted followers from land upon which they had paid six thousand dollars. Not one cent of their money did any one of them recover. To her own five thousand dollars, she added their six and took it and the land from them. Openly she comforted them with words of sympathy and compassion; secretly she picked their pockets. And when, after several years, she dared take title in her own name and thus disclose her ownership, she threw out a screen of pious words and spiritual assurances. "God's gift,"

“ God’s acres,” “ faith in God,” “ claims of the spirit,” “ spiritual good ” and “ heavenly mansions ” were held before the eyes of the faithful to conceal the fact that they had been betrayed and plundered.

But she let the cat out of the bag. For once discretion failed her. She admitted that some had “ scrupled ” her method, thought it dishonest; that the performance was “ materially questionable,” that is to say, abominable, and that her title was not “ legal,” in other words, was fraudulent.

*Foul deeds will rise,
Though all the earth o’erwhelm them, to men’s eyes.*

Let it not be supposed that this was an isolated instance of Mrs. Eddy’s lack of scruple in attaining her ends. It is but one of many similarly conscienceless performances and by no means the worst. She was dishonest through and through. Her life was one brazen, heartless lie. Her own interest was her first consideration, always; and her inner self differed from her outward pretensions as night differs from day.

And nearly a hundred thousand sincere people hold this shameless woman, with Christ, in their hearts!

Verily, the credulity of the so-called Dark Ages was not more dense than the gullibility of what it pleases us to call an enlightened time!

V

LIES

"I think Mr. ——— will in candour concede that she [Mrs. Eddy] is, by a large percentage, the most erratic, contradictory and untrustworthy witness that has occupied the stand since the days of the lamented Ananias."

—MARK TWAIN.

MY good friend and collaborator, Dr. Woodbridge Riley, came under the ban and got his scholarly essay on Christian Science suppressed, because he irreverently spoke of its "founder" as a "thrice-married female Trismegistus." My sympathy was with worthy Trismegistus. Dr. Riley, it seemed to me, was a little hard on the garrulous old fellow; but the Eddyite objection passes my comprehension. They were as angry as if Trismegistus had been the world's most famous hypnotist. Casting about for an appellation that would not cruelly reflect upon the long-since dead, I think I have stumbled upon the very thing.

Many years ago there flourished a Russian man of letters, who became famous as the most prodigious liar that, up to that time, the world had ever known; and he was proud of his reputation. Striving to outdo all rivals, he became a very master in the art of falsification; and, until the advent of Christian Science, remained peerless. To have a later and still greater master of his art called by his name, he would, could

he know of it, deem the greatest of compliments. I have been under the ban now these many years, and not, as yet, suppressed. So I am emboldened to suggest to Dr. Riley that in place of the reflection upon Trismegistus, he should have used this cognomen (fair and just to both experts in fabrication)—the “thrice-married female Munchausen.” Let me weave a garland of her obvious falsehoods for the brow of this veracious female successor of the imaginative Baron. She shall have her crown.

No. 1: “Although it is duly estimated by business characters and learned scholars that I lead and am obeyed by three hundred thousand people at this date [1898]. The most distinguished newspapers ask me to write on the most important subjects. Lords and ladies, earls, princes, marquises and marchionesses from abroad write to me in the most complimentary manner. Our senators and members of Congress call on me for counsel.”

Munchausen never did anything better than that. Accounting for her total ignorance, as I have shown, she said, “After my discovery of Christian Science, most of the knowledge I had gleaned from books vanished like a dream. Learning was so illumined, that grammar was eclipsed.” Knowledge had vanished and grammar was in eclipse, but as learning, without knowledge, was illumined, no wonder British royalty and nobility, not to speak of American statesmen, sought her favour and advice.

No. 2: “In 1883 a million people acknowledge and attest the blessings of this mental system of treating disease.

In 1910, the United States government gave the total as sixty-five thousand.

No. 3: "While Mrs. Eddy was in a suburban town of Boston, she brought out one apple-blossom on an apple-tree in January, when the ground was covered with snow; and in Lynn demonstrated in the floral line some such small things." This is written by her typewriter and signed with her autograph.

To argue the untruthfulness of the apple-tree episode would insult the intelligence of a moron.

No. 4: "It was not an uncommon occurrence in my own church for the sick to be healed by my sermons. Many pale cripples went into the church leaning on crutches, who went out carrying them on their shoulders."

Since no "pale cripple," nor anyone else, ever testified to the event, only a Christian Scientist will be able to believe it. Mrs. Eddy had good reason to know their credulity to be limitless. It sometimes seems as if she sought to measure their capacity for swallowing absurdities.

No. 5: "P. P. Quimby stands upon the plain of wisdom with his truth. As he speaks as never man before spake and heals as never men healed since Christ, is he not identified with the truth?" This before Quimby's death. After it, she said: "Quimby's treatment was never considered anything more than mesmerism."

Reconciled these statements cannot be. As expressing her own belief, both statements may be false: both cannot be true. Before Quimby's death, she thought he healed as Christ healed. After he had died and she had appropriated his system, she sought to discredit her teacher by calling him a mesmerist.

No. 6: Before Quimby's death: "I am up and about today by the help of the Lord (Quimby). I am to all who see me a living wonder, a living monument to your

power." After his death: "I was not healed until after the death of Quimby."

Quimby did, and he didn't. She was healed by him, and she wasn't!

No. 7: Before Quimby's death: "Quimby healed the sick as Jesus did." After he had died: "Quimby was a magnetic doctor."

If we can think Mrs. Eddy thought that Jesus was a magnetic doctor, we can believe both of these statements expressed Mrs. Eddy's belief; otherwise, not.

No. 8: Before Quimby's death: "At present I am too much in error to elucidate the truth and can touch only the key-note, for Quimby's master-hand to awake the harmony" After he had died: "I saw Quimby about twenty years ago and aimed to help him."

Before his death, Quimby's was the master-hand. Long after she had made his teaching her "discovery," she recalled helping the "master-hand" sound forth its harmonies.

No. 9: Before Quimby's death: "Jesus taught as never man does; who, then, is wise but you, Quimby?" After he had died: "Quimby was illiterate. He was a very unlearned man."

Believe both of those things, she could not.

No. 10: Just after Quimby's death: "Rest shall reward him who has made us whole, seeking, though tremblers, where his footsteps trod." When she had made his work her own: "I used to take his scribblings and fix them over for him and give him my thoughts and language, which, as I understand it, were far in advance of his own."

Before the thought of stealing Quimby's system had entered her head, Mrs. Eddy thought of herself as tremblingly following his footsteps; and, when taxed

with the appropriation, she recalled that, for in advance of Quimby, she had sought to polish up his "scribblings."

Believe that she believed herself following and in advance of Quimby at one and the same time you cannot.

No. 11: "The land, whereon stands the First Church of Christ, Scientist, in Boston, was first purchased by the church and Society. Owing to a heavy loss, they were unable to pay the mortgage, therefore I paid it and through trustees gave back the land to the church."

The falsity of this I have shown: that the records of the Registry of Deeds in Boston conclusively prove. She didn't pay the mortgage; she didn't give back the land to the church. She swindled her trustful friends out of their property, and then pretended to have been their benefactor.

No. 12: We do not too harshly judge a woman who prevaricates, within reasonable limits, regarding her age; but, for a woman who proclaimed truth to be God, a departure from the truth by sixteen years is "tew mutch." Being fifty-six, she gave her age for the official record of her third marriage as forty years.

No. 13: "These words of St. Matthew have special application to Christian Scientists, namely: 'It is not good to marry.'"

After three marriages, Mrs. Eddy could perhaps testify that, judging from experience, it is not good to marry. She inveighed against marriage almost as much as if, instead of having been three times married, she had been three times jilted. But she distorts Holy Writ to bolster her prejudice. St. Matthew did not, of course, say what she puts into his mouth; but he does quote Jesus as saying, "For this cause shall a man

leave his father and his mother and shall cleave unto his wife, and they twain shall be one flesh." There has never been a marriage in a Christian Science church. Mrs. Eddy would not permit it.

No. 14: "It is a fact, well understood, that I begged the students who first gave me the endearing appellation 'mother' not to name me thus. But without my consent the name spread like wildfire. I still think the name is not applicable to me."—Mrs. Eddy, in *New York Sun*, Jan. 17, 1903.

This falsehood must have nonplussed the faithful, hundreds of whom had received letters from Mrs. Eddy signed, "Mother." This is especially true of the officers of her church. Not only that, but all the faithful knew their *Manual* of by-laws, every one of which was of "Mother's" authorship. Section 1 of Article XXII, as it was when Mrs. Eddy's letter was printed in *The Sun*, is as follows:

"The Title of Mother. In the year 1895 loyal Christian Scientists had given to the author of their textbook, the Founder and Discoverer of Christian Science, the individual endearing name of Mother. Therefore, if a student of Christian Science shall apply this title either to herself or to others, except as the term for kinship according to the flesh, it shall be regarded by the church as an indication of disrespect for their Pastor-Emeritus and unfitness to be a member of the Mother Church."

She begged her students not to call her mother, and still thought it was not applicable to her; took it to herself and used it constantly in her correspondence and threatened with excommunication any woman of her church who dared similarly apply it to herself or another.

No. 15: When the Earl of Dunmore (who subsequently died of the disease of which Christian Science had "cured" him) was dangling in Mrs. Eddy's train, she faked a genealogy showing her descent in a straight line from a scion of the British aristocracy, and had it published in the *Ladies' Home Journal* for November, 1903. The article was preceded by the following announcement: "The writing of this article and the making of the illustrations on the opposite page were done with the special permission of Mrs. Eddy, and both pages, having been seen by her in proof, received her full approval."

In the course of the article the following paragraph appeared:

"Among Mrs. Eddy's ancestors was Sir John MacNeil, a Scotch knight, prominent in British politics and Ambassador to Persia. Her great-grandfather was the Right Hon. Sir John MacNeil, of Edinburgh, Scotland. Mrs. Eddy is the only survivor of her father's family, which bore the coat-of-arms of the ancient MacNeils. The motto is *Vincere aut mori* (conquer or die). Surrounding the shield and enclosed in a heavy wreath is the motto of the Order of the Bath, *Tria juncta in uno* (Three joined in one). To these family traditions Mrs. Eddy has but one heir by her first husband, Col. George Washington Glover, of Charleston, S. C."

The paragraph above quoted renders the significance of the following letter perfectly clear:

"To the Editor of *Truth*: [London]

"Sir:

"I shall be glad if you think this untruth contained in the enclosed article, suitable for correction.

"I am the only married grandchild of the late Right Hon. Sir John MacNeil, G. C. B., of Edinburgh, who was prominent in British politics and Ambassador to Persia, and Mrs. Eddy is certainly not my daughter.

"My mother, Margaret Ferooza MacNeil, was the only child of his that reached maturity, though he was three times married. She married my father, Duncan Stewart, R. N., now captain, retired, and died in 1871. Of her six children, one died unmarried three years ago; five survive, of whom four are unmarried.

"I am the wife of Commander N. G. Macalister, who is at present inspection officer of coastguard for Aberdeen Division.

"Faithfully,

"FLORENCE MACALISTER."

If Mrs. Eddy's tale of her ancestry were true, she must have been born before her mother. But it would lay no great demand on her followers to believe that!

No. 16: "I then withdrew [1866] from society about three years to ponder my mission, to search the Scriptures, to find the science of mind that should take the things of God and show them to the creature and reveal the great curative principle, God."

By the oath of Horace T. Wentworth, Catherine Isabel Clapp, Lucy Holmes, and Charles O. Wentworth, and by Mrs. Eddy's writing in their possession, photographs of which I have, Mrs. Eddy is shown, during the three years she mentions, to have lived with Mrs. Sally Wentworth at Stoughton, Mass., and to have taught a system of mental healing she said she had learned from *Quimby*. In all her writings, she never mentioned Stoughton nor the Wentworths. In my *Religio-Medical Masquerade*, I have paralleled passages from the Wentworth manuscripts of Mrs.

Eddy's *Extracts from the Writings of P. P. Quimby*, with passages from her book showing identity of thought, and every curative feature of Christian Science. As late as 1870, she was teaching Christian Science and openly attributing it to Quimby. Thereafter she discovered that she discovered it herself in 1866.

No. 17: "There are one hundred and sixty applications lying on the desk before me for the primary class in the Massachusetts Metaphysical College, and I cannot do my best work for a class that contains over one quarter of that number. If all these should be taught, another large number would be waiting for the same class, and the other three courses delayed. The work is more than one person can accomplish, but the demand is for my exclusive teaching, and dissatisfaction with any other, which leaves me no alternative but to give up the whole thing.

"Deeply regretting the disappointment this must occasion, and with grateful acknowledgments to the public, I now close my college.

"MARY BAKER EDDY."

The foregoing is from *The Christian Science Journal*, September, 1889.

"She closed her college, October 29, 1889, in the height of its prosperity, with a deep-lying conviction that the next two years of her life should be given to the preparation of the revision, in 1891, of *Science and Health*."

The last foregoing is from Preface to *Science and Health*, 1896.

"My conscientious scruples about diplomas, the recent

experience of the church fresh in my thoughts, and the growing conviction that everyone should build on his own foundation, subject to the one builder and maker, God,—all these considerations moved me to close my flourishing school.”

The last foregoing is from page fifty-eight, Mrs. Eddy's *Retrospection and Introspection*, 1899.

Her incautious retrospect lets the cat out of the bag. She closed her “College” because threatened with prosecution by the District Attorney in Boston.

One cannot be an habitual prevaricator, and “get away with it,” if one is very forgetful.

No. 18: “I challenge the world to disprove what I hereby declare: After my discovery of Christian Science, I healed consumption in its last stages, that the M.D.'s, by verdict of the stethoscope and the schools, declared incurable, the lungs being mostly consumed. I healed malignant tubercular diphtheria and carious bones that could be dented by the finger, saving them when the surgeon's instruments were lying on the table ready for their amputation. I have healed, at one visit, a cancer that had so eaten the flesh of the neck as to expose the jugular vein, so that it stood out like a cord.”

This falsehood appeared in *The New York Sun* of December 16, 1898. In the humble opinion of the writer, no viler, wickeder, crueller lie was ever conceived or uttered. The disproof for which she calls, I give. She knew when she sent her challenge to *The Sun*, that ordinary disproof of her alleged cures was dependent upon more information than she imparted. If she had said: “On January first, 1890, at No. 8 Broad Street, in the city of Lynn, Massachusetts, I

healed at one visit a cancer that had so eaten into the neck of John Smith, who lived there, that the jugular vein stood out like a cord"—if she had given those details, it would be possible to meet them with the ordinary form of disproof. She didn't give them because she couldn't; and she couldn't because she had never healed anyone of anything, never relieved anyone of anything—but dollars and sense.

Dr. Charles A. L. Reed, of Cincinnati, was and is [1924] one of the most distinguished physicians in the country. The esteem in which he is held by his professional brethren is attested by his selection for the highest professional honour they could confer, the Presidency of the American Medical Association. Responding to Mrs. Eddy's challenge, making clear its bogus character, Dr. Reed, in *The Sun* of January 1, 1899, said:

"Mrs. Eddy comes into the arena with her characteristic bravado and challenges the world to prove a negative. She blissfully closes her eyes to the fact that she herself has not proved the position. On the contrary, her self-heralded wonders rest entirely upon her own unsupported declaration. . . . She should remember that even people who are not the victims of vagaries such as hers,—and whose every-day utterances do not toy with the eternal verities as do hers,—even such people are expected to bear the burden of proof when they seek to tax credulity. I therefore demand the proof of this high priestess; and that the issues may be clearly drawn, I shall take up a few of her declarations seriatim:

"Mrs. Eddy says, 'I healed consumption in its last stages, . . . the lungs being mostly consumed.'

"I denounce this declaration as false, and challenge its substantiation by competent and disinterested testimony.

"Mrs. Eddy says, 'I healed carious bones that could be dented with the fingers.'

"I denounce this declaration as false, and challenge its substantiation by competent and disinterested testimony.

"Mrs. Eddy says, 'I have healed, at one visit, a cancer that had so eaten the flesh of the neck as to expose the jugular vein so that it stood out like a cord.'

"I denounce this declaration as false and challenge its substantiation by competent and disinterested testimony.

"If Mrs. Eddy has done all these wonders, she can do them again. If she is devoted to humanity in the altruistic fashion that she proclaims, she will not hesitate to demonstrate her alleged 'science' under circumstances that will give it the widest possible influence. To this end, if she will come to Cincinnati, I will place at her disposal cases of consumption, cases of cancer, and cases of carious bones. She shall have them under observation for such time as she shall determine and she shall dictate all details of their management. They shall, however, be under the daily observation of a competent and disinterested person of my choice, but who shall have no voice in their management and who shall visit them only in her presence.

"If she, by her Christian Science, shall cure any one of them, I shall proclaim her omnipotence from the housetops; and, if she shall cure all, or even half, of them, I shall cheerfully crawl upon my hands and knees that I may but touch the hem of her walking-dress. If it may be more convenient to Mrs. Eddy and she is not disposed to honor us with a visit, I shall take pleasure in endeavouring through my friends to make a similar arrangement at Bellevue or some other New York hospital. If Mrs. Eddy will accept this challenge and cure one or more of the cases, she will thereby demonstrate that she may be something more than either a conscienceless speculator on human credulity or an unfortunate victim of egotistic alienation.

"Cincinnati, Dec. 27, 1898.

"CHARLES A. L. REED."

“When the king of death shall come to earth, all knees will touch the ground.” If Christian Science were not completely fraudulent, if Mrs. Eddy had been sincere, she would have given some proof of the truth of her miraculous “cures,” when asked by so eminent a man as Dr. Reed, would she not? If she had made the healings claimed, she could have repeated them; and to have repeated them, under the circumstances offered by Dr. Reed, would have been to have given evidence that she was the conqueror of death and have brought all the world, with Dr. Reed, to its knees at her feet. It was a wonderful opportunity for the professed miracle worker to prove her power. It afforded Mrs. Eddy an occasion for satisfying mankind, once and forever, that she was not a “conscienceless speculator on human credulity,” nor “an unfortunate victim of egoistic alienation”; but a human being with the attributes of God.

Did Mrs. Eddy furnish any testimony of her alleged cures? Did she even give the name of any of the people she said she had healed? Did she show any disposition to avail herself of Dr. Reed’s offer to make a demonstration that would convince the world? She did none of these things. Silence possessed her, and silence was confession. Boldly challenging the world to disprove her unsupported and unbelievable assertions, the challenger hastily abandoned the field when challenged to produce proof that her statements were not wholly false. If a man makes assertions that rest upon his unsupported word and, when asked for proof, gives none, we believe him to be a liar, and don’t hesitate to call him a liar. Every word of Mrs. Eddy’s challenge was pure fiction, evolved from her inner con-

sciousness solely for the purpose of adding to the number of her dupes.

If Mrs. Eddy ever loved anyone but Mrs. Eddy, her sister-in-law, Mary Ann Baker, was that one. I have read letters from the one to the other that show a real affection of Mrs. Eddy for Mrs. Baker. For years before her death, Mrs. Baker suffered frightfully from cancer of the breast. Did Mrs. Eddy put forth the slightest effort to mitigate that suffering, to save the life of one she loved? She recommended a Boston healer; nothing more, and Mary Ann Baker died of cancer. Isn't that proof, mountains high, that Mrs. Eddy lied when she said she had healed a cancer at one visit? If she could have healed her sister, and she didn't, as the Registry of Deaths in Boston shows, what had Mrs. Eddy, harder than adamant, for a heart?

No. 19: "In 1866, I discovered the Science of Metaphysical Healing, and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute principle of Scientific Mind-healing."—*Science and Health*, 1896, page 1.

Throughout Mrs. Eddy's book, a hundred times she affirms that mind is spirit and that mind healing is spiritual healing. One quotation will suffice: "If we would heal by the *Spirit*, we must not hide the talent of *spiritual healing* under the napkin of its form." Page 366.

On April 21, 1864, two years before her claimed discovery, she said: "Posted at the public marts in this city is this notice:

"Mrs. M. M. Patterson will lecture at the Town

Hall one week from next Wednesday on P. P. Quimby's *Spiritual Science Healing Disease*."

Mrs. Eddy was at the time the wife of Patterson, her second husband, and called herself Mary M. Patterson. The statement quoted is in her handwriting and is conclusive evidence that her claim to discovering the "Science" of spiritual or metaphysical or mind healing is wholly false.

No. 20: "I should blush to write of *Science and Health* with *Key to the Scriptures* as I have, were it of human origin and I, apart from God, its author."

If the nineteen falsehoods established do not prove the twentieth a conscious and deliberate fabrication, then no statement, however great a tax upon credulity, can be discredited by showing its author to be "the most erratic, contradictory and untrustworthy witness that has occupied the stand since the days of the lamented Ananias."

The pretension upon which her "religion" is based is as false as her pretended claim to discovery of mental or spiritual healing.

Baron Karl Friedrich Hieronymus Munchausen was an accomplished liar; but he did not pose as the apostle of Truth, nor profess to be an "impersonation of the immaculate idea," nor pretend to equality with Jesus. "I am as pure as the angels," was not his declaration. Munchausen did not attempt to enhance the selling price of his literary wares by claiming God's authorship and that their perusal was life-saving. He did not toy with the eternal verities, life, death, immortality, God, with reckless disregard of human well-being.

Mary Baker Eddy did all these things—and more;

so far as the writer can ascertain, Ananias, Munchausen and all the other world-famed and historic liars were bungling amateurs when compared with the one supreme artist, Mary Baker Eddy, the Discoverer and Founder of Christian Science. She, only, attained perfection, stands unapproached, unapproachable—alone!

VI

DEATH

"The dream of death is to be mastered by mind."

"Man is immortal and the body cannot die."

"Any material evidence of death is false."

"Man is incapable of sin, sickness and death."

"The blood, heart, lungs, brain, etc., have nothing to do with life."

—MARY BAKER EDDY.

"**M**AN is incapable of death"; but Mary Baker Eddy is dead! "Death is a dream"; but Mary Baker Eddy, in her concrete grave, has dreamed the dream of death these many years! "The lungs have nothing to do with life"; but the lungs of Mary Baker Eddy, closed to the admission of a single breath, strangled her as literally as would a hand that closed the windpipe at her throat! To be sure, the evidence of her death is sense evidence, which she declared to be always erroneous; but it is the only kind of evidence we have that she ever lived. "Incapable of sickness, incapable of death," her lungs having nothing to do with life—pneumonia killed her!

If facts can negative assertions, the fact of Mrs. Eddy's death falsifies Christian Science from beginning to end.

Septimus J. Hanna is dead. During the years of Mrs. Eddy's greatest activity, Hanna, next after her, was the leading Christian Scientist. As pastor of the Boston church and editor of *The Christian Science*

Journal, Hanna consistently proclaimed the unreality of death and life's independence of the bodily organs. In his open professions, lungs and bronchial tubes had nothing to do with life; but Hanna is dead. Bronchopneumonia, inflammation of the bronchial tubes and lungs, killed him. The complete healing of a bronchial affection by Christian Science, he said, made him Mrs. Eddy's disciple. Then he died of it. As a "religion," Hanna made Christian Science pay him well; as a curative agent, it failed him in his utmost need.

Archibald McLellan is dead. McLellan succeeded Hanna in Mrs. Eddy's favour. She made him editor of her periodicals, chairman of her Board of Directors and trustee of her estate. He made her teaching his gospel and expounded it and lauded her without ceasing. In many ways and on many occasions he affirmed its therapeutic infallibility. In *The Christian Science Journal* for July, 1916, Editor McLellan said: "When one whose life has been shadowed by intense physical suffering is led to investigate Christian Science, oftentimes through study of the text-book alone, peace of mind is assured; and, when this has been gained, there is not the slightest doubt that complete physical healing will follow."

McLellan had not only studied the text-book, he knew it almost by heart; and he had the very exceptional advantage of daily intercourse with its author. If one's countenance is an index to one's mind, McLellan had attained the peace of mind of which he speaks; for his countenance, even upon the streets, bore an expression of ineffable calm. But at the precise moment when McLellan wrote that there was not the slightest doubt complete physical healing would follow such peace of mind, McLellan was doomed. The

blood and the brain have nothing to do with life; but a drop or two of blood escaped from McLellan's arteries to his brain, and the thing we call life ended. The arteries had hardened, the blood passages through them contracted and the consequent increase of blood-pressure burst an artery in the brain, and McLellan died. Arterio-sclerosis—hardening of the arteries—killed him, in the prime of life and when he was most useful to his "Leader."

Alfred Farlow is dead. Through his chairmanship of the Christian Science Committee on Publication, and his official pronouncement in the press all over the country, Farlow was, perhaps, more in the public eye for some years, than Mrs. Eddy herself. His job was to deny everything harmful and affirm everything he deemed helpful to Mrs. Eddy and her teachings. Again and again and again he declared no extremity of physical disorder beyond the power of Christian Science treatment. He was a Christian Science "healer" as well as teacher. Taught by Mrs. Eddy herself that heart, blood, lungs and brain had nothing to do with life, he insisted it was so; but Farlow's heart stopped beating and Farlow died. According to the official record, valvular disease of the heart killed Farlow. Like McLellan he, too, died in his prime, fifty-eight years of age. On a public occasion, I heard Farlow say that he knew of leprosy having been cured by Christian Science treatment; but Alfred Farlow's heart-disease it did not, could not, cure.

Edward E. Kimball is dead. Virgil A. Strickler is dead. Joseph Armstrong is dead. William B. Johnson is dead. Each, in life, stood at Mrs. Eddy's right hand. They "healed" and taught. Receiving the gospel straight from the fountain-head, they professed to

believe and they taught that "the dream of death is to be mastered by mind," that "the body cannot die," that "blood, heart, lungs, brain, etc., have nothing to do with life." And they are dead. A diseased condition of one or another of the bodily organs killed them.

Let us get a little closer to Mrs. Eddy. There was death amongst the members of her household; but, when warned in time, she did not permit it to occur on her premises. She sent the dying to die where the fact would not so much discredit her pretensions.

Mrs. Parmalee J. Leonard lived with Mrs. Eddy for a number of years. She had been a healer of renown, until Mrs. Eddy summoned her to Concord. Little short of miracles were the "cures" she effected. She "knew" that disease does not exist and that such "knowledge" cured sickness of every description. She "knew" she did not have diabetes; but she could not persuade herself that she was not always hungry and always thirsty and constantly losing what a material world calls "flesh." Right under Mrs. Eddy's eyes, in close daily contact with the "founder" of a cure-all mental healing system, diabetes took its course with Mrs. Leonard. Mrs. Eddy ignored the constantly aggravated symptoms; put forth no effort to save her devoted friend and servant. Claiming the power to heal and to have healed consumption when "the lungs were mostly consumed," and, "at one visit, a cancer that had so eaten into the neck as to expose the jugular vein so that it stood out like a cord," she put forth no power, mental or other, to cure her adorer. When Mrs. Eddy's discerning eye judged Mrs. Leonard's death to be imminent, she sent the woman away, to die elsewhere; and diabetes killed Mrs. Leonard.

But, on another of his visits, the Reaper got ahead of the "Revelator," and neglected to give the necessary warning such as would enable Mrs. Eddy to bundle the dying person off to die somewhere else than under her roof. Her coachman, having in his ignorance suffered from a belief of heart disease, changed his belief, denied himself capable of heart disease, cured himself by "knowing that sickness does not exist." The "cure" converted him to Christian Science. Instantly "cured" of his disease, he, as instantly, died of it in Mrs. Eddy's house at Concord, New Hampshire.

The most, socially, prominent person that ever avowed himself a Christian Scientist was the Earl of Dunmore. He was Mrs. Eddy's dearest conquest, and was exploited unceasingly. He visited her at Concord and correspondence between them edified the faithful from the columns of the Christian Science periodicals. The earl had nothing to gain by becoming a Christian Scientist and was undoubtedly sincere. He believed he had been healed by its treatment, honestly believed that he owed his life to Mrs. Eddy's teachings; but he was mistaken. In *The Cosmopolitan Magazine* for March, 1907, the Earl of Dunmore said that his conversion to Christian Science was due to the complete cure of a disease that eminent London physicians had pronounced incurable. But in the following August he gave the most conclusive evidence possible that he was pitifully mistaken. He died of it! His belief that he was incapable of heart disease and, consequently, couldn't have the disease pronounced fatal by his physicians, converted him to Christian Science; then fatty degeneration of the heart killed him.

Hundreds of such cases might be cited; but one or two more shall suffice.

John S. Hawley was my friend. He was honest and gentle and lovable, and I honoured and loved him. For many years he was afflicted by a chronic disease of the kidneys. Medicine pronounced his case hopeless. Mr. Hawley did not want to die. He was much beloved and life to him was precious. As a drowning man clutches at a straw, Mr. Hawley clutched at Christian Science. He was told that many cases of Bright's disease, that medical men had declared incurable, had been completely cured by "Science," and that, moreover, if he would surrender himself wholly to Mrs. Eddy's teachings and take her treatment "there was not the slightest doubt that complete physical healing would follow." A successful business man, Mr. Hawley was not a critical thinker. He did not believe men and women would lie as Mrs. Eddy's "healers" lied. He wanted to believe what he was told, and compelled himself to believe it, actually did believe it. Then came his "cure," and so overflowing with gratitude was he that he gave the Christian Scientists of San Diego twenty-five thousand dollars to help them build their church. Then this honest, trustful gentleman died of his kidney disease. Chronic interstitial nephritis, according to the official record, killed him.

Adam H. Dickey is dead! At the time of his death, Feb. 5, 1925, Dickey was Chairman of the Christian Science Board of Directors and ruler in chief over Christian-Sciencedom. He "knew" the infallibility of Christian Science treatment; "knew" the unreality of disease and death; "knew" the heart and the kidneys and the arteries had nothing to do with life; yet "chronic endocarditis, chronic nephritis and general arterio-sclerosis," that is to say, a disease of the heart and a disease of the kidneys and a disease of the arter-

ies, of long standing, killed Dickey. One of these diseases, in chronic form, will, sooner or later, cause death; but the most prominent, most influential, most powerful, most convinced of contemporary Christian Scientists died, as certified by the Medical Examiner, of all three.

"The heart, blood, lungs, brain, have nothing to do with life," and "the sick are not cured by declaring that there is no sickness, but by knowing that there is none," and "man is incapable of death," Mrs. Eddy said. Yet Mrs. Eddy and Hanna and McLellan and Farlow and Kimball and Strickler and Armstrong and Johnson and Mrs. Leonard and the Earl of Dunmore and Adam H. Dickey and John S. Hawley and thousands of other Christian Scientists, accepting Mrs. Eddy's teaching have sickened and died.

If these things do not shake the faith of Mrs. Eddy's dupes in her "religion" and her infallible healing system, then all the world, and God, cannot convince such people that they are a snare and a delusion, a lie and a sham.

Let it never be forgotten that to many thousands Christian Science has meant the tragedy of needless suffering and premature death; and, when helpless children have been similarly victimised, the crime is one that calls for retribution, swift and sure.

VII

CASH

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

—JESUS CHRIST.

"Christian Science demonstrates that the patient who pays whatever he is able to pay for healing is more apt to recover than he who withholds the slight equivalent for health."—MARY B. EDDY.

THE walls of the great Christian Science church in Boston are embellished with parallel passages from the teachings of Jesus and the writings of Mrs. Eddy, of equal authority with the faithful; but search will not discover the words of Jesus quoted above. The only person who received Christian Science freely was Mrs. Eddy; nobody ever got it from her except for cash. Hence her constant exhortation that those who had paid dearly for it should contrive to sell the "divine power that heals"; and Mrs. Eddy's assurance that Christian Science demonstrates the curative power of prompt payment of bills has been highly useful to her "healers."

From the first to last Christian Science, with Mrs. Eddy, was *a business*, a money-making enterprise and nothing more. She took it up because it promised cash in hand, when cash was sorely needed; she kept at it because it yielded cash far beyond her wildest expectation. At the start, when upwards of sixty years of age,

she hadn't a dollar; upon her death the official appraisers of her estate estimated its value at three million dollars. There wasn't an honest dollar in the three million. The taint of fraud and false pretence was over it all.

The business character of Mrs. Eddy's Christian Science has been judicially declared. When application was made to him for a Christian Science church charter, Judge Arnold, of the Court of Common Pleas of Philadelphia, denied the application on the stated ground that Christian Science was a business, and not a religion; and, on appeal, the Supreme Court of Pennsylvania sustained his finding and denounced the teachings of Christian Science as contrary to public policy.

That Mrs. Eddy was the victim of certain delusions there isn't the shadow of a doubt; but it is equally certain that, in matters of business, she was extraordinarily level-headed. Unhampered by scruples of any kind she went to her mark as straight as a bullet to the bull's-eye. Early in her career, realising the exceeding ease with which average human beings, untrained in thinking, are fooled along religious and medical lines, she deliberately proceeded to fool them to the top of their bent. Mrs. Eddy was a veritable female P. T. Barnum. Self-styled the "Prince of Humbugs," Barnum created a show which appealed to the credulous, to those who delighted in fakers and freaks; the "High Priestess of Humbugs,"—Mary Eddy's—show appealed to the gullible without faith in religion and without hope of cure of ills of which they suffered, to those who dearly love to believe in the absolute truth of the utterly meaningless, who are constantly on the lookout for the absurdity that will the most tax their powers of belief, who mistake boldness for veracity and cunning for candour.

There are many points of similarity between the male and female Barnum, but there are differences. The man made humbuggery a business because both he and the humbugged enjoyed it; but he gave them something for their money. The woman made humbuggery a business, but the humbugged got nothing for what she extorted. He converted American credulity into American coin, astounded, amused, provoked to laughter; but he adversely affected no person's health or happiness. She made her millions out of the human love of being fooled; but she broke up homes, ruined lives and dotted the country with needless graves. He misrepresented and lied and cheated, but he laid hand on no sacred thing. She misrepresented and lied and cheated, and nothing was too sacred for her sacrilegious touch, nothing so pitiful that she abstained from meddling with it if it promised a dollar. Religion was her business, God her stock-in-trade. Barnum with his circus and Eddy with her religio-medical masquerade had one aim—the very last cent their respective shows could be made to yield.

If anyone doubts this, let him read what follows, and investigate for himself. Then let him hit the damned thing known as Christian Science every time he gets a chance.

My esteemed collaborator, Dr. Riley, has clearly shown that Mrs. Eddy, in large part, appropriated a system of mental healing from Phineas P. Quimby, which, after his death, in 1866, she claimed to have discovered by revelation from God, and that she from time to time supplemented it with odds and ends of more or less harmonious thought wherever she found it. At first she professed it to be a healing system and nothing more, and expressly objected to its being

called a religion; but, at a later date, having discovered the commercial value of the religious idea, she proclaimed it the final and absolute religion.

Mrs. Eddy never attempted to heal, never undertook to demonstrate the efficacy of her system by, herself, treating and curing disease. She taught. Teaching was far safer than treating. It was not subject to discredit by failure. Wise in her day and generation, Mrs. Eddy took no such chance. A failure by another did not, necessarily, discredit Mrs. Eddy or her system. Want of understanding accounted for it, an insufficiency of faith. Of course Mrs. Eddy said she had cured, made the most extravagant boasts of healings effected. She never told the name of a person she pretended to have cured. Her alleged healings were the boldest, most infamous falsehoods. I am not expressing an opinion. I am stating a fact. She simply taught, but, heavens, what profitable teaching!

For a short period, at the beginning of her teaching career, Mrs. Eddy advertised that she would not ask for pay unless skill in healing resulted; but there was no money in such a method and it was almost immediately abandoned and a scheme of advance payments adopted. The guarantee vanished forever and students were required to sign a contract to pay a hundred dollars in advance, ten per cent. of their earnings from the practice of Christian Science and the substantial sum of a thousand dollars if they didn't earn anything by its use. We have very conclusive evidence of the terms of this contract. Several suits were brought by the teacher against the taught for its enforcement. The following is a duly certified transcript of her contract as set forth in her complaint in one of these suits:

"COMMONWEALTH OF MASSACHUSETTS.

"Essex, ss.

In Equity.

"Mary B. Eddy,

Plaintiff,

"vs.

"Daniel H. Spofford,

Defendant.

"Bill of Complaint.

"Aug. 17, 1870. We, the undersigned, do hereby agree in consideration of instruction and manuscript received from Mrs. Mary B. Glover to pay her one hundred dollars in advance and ten per cent annually on the income that we receive from practicing or teaching the same. We also do hereby agree to pay the said Mary B. Glover one thousand dollars in case we do not practice or teach the science she has taught us.

"D. A. SPOFFORD,

"M. A. SPOFFORD.

"The foregoing is a true copy.

"Attest: EZRA L. WOODBURY,

"[Seal of Court]

Ass't Clerk."

A word of explanation of the diversity of names. The founder of Christian Science was born Baker, married a Glover and a Patterson and an Eddy. When this contract was made, in 1870, she was the wife of Patterson; hence was named Patterson. She had ceased to regard Mr. Patterson with favour, so called herself by the name of his predecessor, Glover. Between the making of the contract and the bringing of the suit Mrs. Patterson, called Glover, had divorced Patterson and married Eddy. I hope these facts are here made plain.

Since contracts were made between men, did ingenuity ever evolve another like Mrs. Eddy's? By its terms she got a hundred dollars at the start. So much was secure. To induce the Spoffords to practice or teach and have an income that would yield her some-

thing, she imposed a penalty of a thousand dollars if they did not. They practiced and taught, so did not render themselves liable to the penalty, but balked at the ten per cent. of their income. They even had the temerity to refuse to disclose its amount. Mrs. Eddy, thereupon, dragged them into court to compel them to disclose the amount of their earnings and disgorge her share.

Jesus and Mrs. Eddy are equally revered by Christian Scientists; but their methods, it appears, were dissimilar.

The Spofford suit was never tried and disposed of upon its merits; but in another suit by Mrs. Eddy, upon a precisely similar contract, against George Tuttle and Charles Stanley, Judge Choate, who heard all the witnesses, including Mrs. Eddy, decided that the contract was invalid because the consideration given by Mrs. Eddy was without value. The system of healing, as explained by her, was, he declared, unintelligible and worthless, and Tuttle and Stanley could not be compelled to pay something for nothing.

This failure to prove value in her system discouraged the bringing of more suits upon her unique contract, and doubtless led, in later years, to the by-law, made by Mrs. Eddy for her Mother Church in Boston, prohibiting an appeal to the courts to recover the value of Christian Science treatment. One decision asserting it to be valueless was enough. It was plain that methods must be changed, and nothing whatever left for courts to pass upon. Mrs. Eddy was equal to the emergency. Cash in advance was the idea, enough cash to fully compensate the great teacher for teaching her precious Christian Science, and every cent of it "strictly in advance."

I have elsewhere shown that Mrs. Eddy was completely destitute of education. She knew nothing of literature, science, art, philosophy, metaphysics, history or any other branch of learning—nothing whatever. She knew nothing; but she had colossal nerve. As “nothing is more audacious than ignorance,” so no ignoramus was ever more audacious than that now under consideration. Without the slightest acquaintance with things collegiate, Mrs. Eddy established a “college” and made herself its president. The faculty consisted, beside herself, of her third husband and her adopted son.

I may remark, in passing, that Eddy (a sewing-machine agent, when he made Mrs. Patterson’s acquaintance), who called himself doctor, had the same right to “Dr.” before his name that his wife had to the “Rev.” before hers: they reached out, took them, and put them there.

The complete course of instruction in Mrs. Eddy’s remarkable institution of learning consisted of thirty lessons or lectures which could have been given in ten days. The tuition charge was eight hundred dollars, eighty dollars a day; and not a syllable of tuition was imparted until the president of the “college” had full payment in hand.

That the character of the Eddy establishment may not rest upon my assertion and that it may not be lost to history I rescue its prospectus, prepared by its president and published in the September, 1886, number of her *Christian Science Journal* and give it here in full:

“MASSACHUSETTS METAPHYSICAL COLLEGE

“Rev. Mary Baker G. Eddy, President,

“571 Columbus Ave., Boston, Mass.

270 THE FALSITY OF CHRISTIAN SCIENCE

"This institution, chartered by the Commonwealth of Massachusetts in 1881, receives both male and female students.

"It gives ample instruction in every scientific method of medicine.

"It meets the demand of the age for something higher than physic or drugging to restore to the race hope and health.

"Mental healing is taught on a purely practical basis, to aid the development of human mind, and to impart a thorough understanding of the divine power and presence to promote and restore health.

"The collegiate course in Christian Science, metaphysical healing, includes twelve lessons. Class convenes at 10 A. M. First week, six consecutive lessons. Term continues about three weeks. Tuition, \$300.

"Course in metaphysical obstetrics includes six daily lectures, and is open to students from this college. Tuition, \$100.

"Class in theology, open (like the above) to graduates, receives six additional lessons on the Scriptures, and summary of the principles and practice of Christian Science. \$200.

"Normal class is open to those who have taken the first course at this college. Six daily lectures complete the normal course. Tuition, \$200. It is advisable to practice at least one year before entering the above class.

"Those sending their names in due season will receive timely notice of the commencement of classes. No invalids, and only persons of good moral character are accepted as students. All students are subject to examination and rejection; and they are liable to leave the class, if found unfit to remain in it.

"A few students can be accommodated with rooms and board at the college. Reasonable board can be obtained in the vicinity of the college. A limited number of clergymen received free of charge. Largest discount to indi-

gent students, \$100 on the first course; no deduction on the others. Husband and wife entered together for \$300.

"Tuition for all strictly in advance.

"N. B. No consultations on disease outside of the class."

The Christian Science campaign of suppression shall not suppress this prospectus. First published in 1886, I make it public again in 1925. Standing alone it is a thousand times more than enough to put the stamp of charlatanry upon Mrs. Eddy and all her works. Hopeless is the mind that, contemplating Mrs. Eddy's "metaphysical college," persists in regarding her the God-elected successor to Jesus. Far easier is it to believe in the green-cheese consistency of the moon.

A word or two of comment upon this Eddy get-rich-quick scheme:

While the "college" purported to give "lectures" on various aspects of Christian Science, there was really nothing new, nothing more than Mrs. Eddy had given Spofford, Tuttle, Stanley and the others under the original contract. The only departure from the earlier plan was in the rates and the insistence upon payment of the full amount in advance. The charge advanced from one hundred dollars to three hundred dollars, and nothing was left to the good faith of the student, nothing to court enforcement. "The collegiate course in Christian Science, metaphysical healing" by the "Rev." President was the whole show. "Dr." Eddy, the husband, and Dr. Foster-Eddy, the adopted son, not professing divine inspiration, failed to hold the interest of seekers after truth—at the price. Few attended their lectures and they shortly disappeared from the curriculum. "The immaculate impersonation of

the spiritual idea," herself, alone commanded the price of admission. All gladly paid twenty-five dollars for each of her twelve discourses and deemed them cheap. When I say *all*, I mean all of four thousand.

The three-hundred-for-twelve rate was a divine inspiration. God told Mrs. Eddy what to say and God told her what to charge for saying it. She admits it. Personally, she thought the charge too high and shrank from asking it, but God insisted and Mrs. Eddy, so conciliatory was her disposition, yielded. I am not speaking of my own knowledge, of course. I am taking Mrs. Eddy's word for it. "When God impelled me to set a price on Christian Science mind healing," she said, "I could think of no financial equivalent for the impartation of a knowledge of that divine power that heals; but I was led to name three hundred dollars as the price for each pupil in one course of lessons at my college; a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led by a strange Providence to accept this fee. God has since shown me in multitudinous ways the wisdom of this decision."

So that's *that*. God did it. Mrs. Eddy was startled, amazed! One hundred dollars had been her own valuation, and when God raised it to three hundred her soul was greatly troubled within her. She argued with God. She retreated and fled from his proposal; but God overtook and overcame her. Mrs. Eddy, poor woman, succumbed. I entertain a suspicion that she reached out both hands and—*grabbed!*

After realising the wisdom of obedience to God's command, Mrs. Eddy considered if it were not possible to advance the rates fixed by God. She had found the three-hundred-for-twelve extremely easy, not only to

charge, but to collect, so, without taking counsel with God, without any perturbation of spirit, without shrinking or evasion, she boldly raised her charge nearly a hundred per cent. God had no responsibility for that. From twenty-five dollars per lesson she increased the charge to forty-two dollars. That is to say, she reduced the course to seven lessons without any reduction in the charge. Three hundred dollars for seven lessons was the new charge. Three-hundred-for-twelve had been the charge for the "collegiate course." Three-hundred-for-seven was the charge for the "primary" course. Down from collegiate to primary and up from twenty-five to forty-two; but collegiate and primary were identical, precisely the same thing she had sold to Spofford at eight-thirty-three per lesson.

As I am anxious that my word alone should not be taken for these monstrous things, I quote Mrs. Eddy in support thereof:

"Having reached a place in teaching," she said, "where my students in Christian Science are taught more during seven lessons in the primary class than they were formerly in twelve, and taught all that is profitable at one time, hereafter the primary class shall include seven lessons only. As this number of lessons is of more value than twice this number in times past, no change is made in the price of tuition, three hundred dollars.

"MARY BAKER G. EDDY."

This announcement was published in *The Christian Science Journal* of December, 1888.

In 1886, Mrs. Eddy said God had fixed the charge at three hundred dollars, twenty-five dollars per lesson. In 1888, affirming the value of seven lessons to be twice

as valuable as before, she boosted the charge to forty-two dollars per lesson. There is another view of the matter. If her revelation was worth only half as much in 1886, when she charged twenty-five dollars for one-twelfth of it, as it was in 1888, when the price for one-seventh was forty-two dollars, what was its actual value in 1870, when it cost Spofford only eight dollars and thirty-three and a third cents per lesson? The divine word reached Mrs. Eddy, as she said, in 1866. When it was new and fresh its value was less than a fifth of her valuation of it when it had somewhat staled with age.

It is clear that Mrs. Eddy's character underwent a transformation between the years 1886 and 1888. In the year first named she was a modest, shrinking violet: in the latter, she had the audacity to set her judgment above God's.

I have intimated that four thousand people paid the Rev. Mary Baker G. Eddy this extortionate charge for "instruction" which the Supreme Court of Massachusetts, after hearing her explanation under oath, had declared to be valueless. I know nothing about it myself, and am again compelled to take her word for it. She said so, and I believe her. It is an established rule of law that testimony of the most disreputable person may be taken as true, if contrary to the interest of the witness. The gouging of four thousand trustful people out of three hundred dollars each for a thing of no value is so discreditable a performance that I accept Mrs. Eddy's statement that she did it.

"During seven years," in the preface to the 1898 edition of *Science and Health*, she said, "some four thousand students were taught by the author in this college."

Four thousand times three hundred is one million two hundred thousand—an annual income of a hundred and seventy thousand dollars. But that is not quite accurate, and I want to be entirely fair. Husband and wife, for the purposes of tuition, were considered one. Three hundred dollars paid for both. Few husbands attended the “lectures” with their wives; but to give her the benefit of the uncertainty, let us knock off the two hundred thousand. If she tells the truth, every dollar of the round million, she got. But, it will be said, there were “indigent students,” who got a discount of a hundred dollars. True; but every one of the indigents subsequently paid in full. Speaking of them in *The Christian Science Journal* of April, 1898, she said:

“Afterwards, with touching tenderness, those very students sent me the full tuition money. However, I returned this money with love, but it was again mailed to me in letters begging me to accept it, saying, ‘Your teachings are worth much more to me than money can be.’”

I can see that money going back to the tender students, with love! I can almost hear Mrs. Eddy exclaim: “Bless my soul and body! One would think I am in this revelation business for what there is in it for me.” And, in an aside to the ever-attentive Frye: —“Calvin, get this money in the bank just as soon as God’ll let you.” So nothing should be deducted for the indigent ones, and the income, from teaching at the “college,” remains, a million dollars.

So much for teaching, “for an impartation of a knowledge of that divine power that heals.”

Much money has been made by the writers of books

and by the publishers of books; but in every instance, save Mrs. Eddy's, they had in them something of learning or imagination or humour. Mrs. Eddy wrote a book. Yes, in its original form, it was her work. Mark Twain took the trouble to compare the original edition with the book in its final form and said Mrs. Eddy was "a shameless old swindler" for claiming authorship of both. *Science and Health* has, almost from its first publication, in 1875, been a three-dollar book, and has had an enormous sale.

In 1889, Mrs. Eddy closed her "college." The reason for shutting up the famous institution was best known to its President and the District Attorney of Suffolk County, Massachusetts. The reason given is contained in the announcement in *The Christian Science Journal* of September, 1889, elsewhere quoted in full.

That's the idea. There was too much money in it. Applications for the primary course of seven lessons that would have yielded forty-eight thousand dollars were on her desk, so she closed her "college." So many people flocked to her class-room that she couldn't do her best work and she would give nothing but her very best. So there was no alternative but to put aside forty-eight thousand dollars, and turn away all applicants. How Mrs. Eddy had changed since the days when she was crowding poor Spofford in the courts to wring out of him her ten per cent. of his income! The alternative of accommodating all applicants by taking as many at a time as she could give her best work to, say, a quarter of them, does not appear to have suggested itself. Forty-eight thousand dollars was within the reach of the woman who, to my certain knowledge, made one of her students mortgage her home to secure

payment of the three hundred dollars tuition charge, and forty-eight thousand more would be clamouring for acceptance as soon as the pending applications had been disposed of; so there was nothing to do but shut up shop. Thus ended Mrs. Eddy's teaching career. A less labourious and more profitable field attracted her. She was not looking for trouble with the prosecuting attorney's office, so up went the shutters on the Massachusetts Metaphysical College!

A book may be a gold mine—a Bonanza. Mrs. Eddy had just such a book. There was never any other book like it. It contained a revelation and its perusal healed all manner of disease. By copyrighting the book, Mrs. Eddy secured a complete monopoly of the revelation and the book's healing properties. Nobody could have the revelation from God, nobody could read and be healed without paying Mrs. Eddy for it. The ownership of such a property is the ownership of the most valuable thing on earth, the thing that people will most gladly give money to possess. That's the kind of book Mrs. Eddy owned the copyright of. She said so, and many hundreds of thousands of dollars, in consequence, streamed into her coffers from a multitude of believers.

I make its "author" my witness. I ask her, Did you write *Science and Health*? And she answers, "I should blush to write of *Science and Health* as I have were it of human origin and I, apart from God, its author." How about its curative properties? And the witness responds, "The perusal of the author's publications heals sickness."

For the former response, see *The Christian Science Journal*, January, 1901; for the latter, *Science and Health*, 1898, page 443.

Possession of such a property is one thing; to make others believe it to be such a property is another matter. Its price was not less than three dollars, and Mrs. Eddy's royalty not less than a dollar a book. Sale for a number of years after its publication, in 1875, was slow, exceedingly slow. No reputable publisher wanted it, and the first edition was printed at the expense of friends, who sank twenty-two hundred dollars in it. Mrs. Eddy risked nothing, presumably had nothing to risk. There was no money for the ordinary kinds of advertising, no means of creating a demand. The cost of printing and binding was not recovered from sales. The retail price started at two dollars and a half, but the book went begging at a dollar. Mrs. Eddy peddled it herself and her friends disposed of it as they were able, but it was a drug on the market. With the establishment of *The Christian Science Journal*, however, an advertising agency came into existence, but its small circulation was limited to converts who had bought it when they took their lessons from Mrs. Eddy.

Abandonment of the "college" (which meant nothing more than stopping teaching, her residence furnishing the seat of the "college") with its large income, put Mrs. Eddy upon inquiry for ways and means of maintaining and augmenting her resources. At this precise moment, the great idea dawned, whether by revelation or otherwise, deponent saith not. Then discovered she the philosopher's stone which, in her hands, was to transmute heaps of worthless paper into heaps of solid gold.

Ownership of a religion and ownership of a church organisation and ownership of the personnel of the organisation, its officers and members constitutes not

only a ready market but a marvellous selling agency for a book containing a revelation from God. Likewise some thousands of "healers," compelled to be members of the church and subject to its discipline, can be utilised to immense benefit in the sale not only of a book dictated by God, but one the mere perusal of which heals disease. I give Mrs. Eddy undivided credit for that unique and profitable discovery.

Germinating in the fertile brain of the "founder and discoverer of Christian Science," the idea rapidly took complete possession of her and from the "closing" of her "college," in August, 1889, until the end of her days, her every energy was devoted to its development. Immediately, in August, 1889, and coincident with the closing of the "college," she foreclosed, fraudulently, as I have shown, the mortgage given by her Boston friends on the property they had bought there to build a Christian Science church upon, and acquired it for less than a quarter of its value. To have taken title herself at once would have been to disclose her hand, so it was juggled back and forth to and between several intermediaries before it reached her. When she finally had the title in her own name, she conveyed it to trustees for the building of a church of her own, her very own. The church was built; and a more costly structure succeeded it. From its inception to the end of Mrs. Eddy's life she made every rule for its management, she autocratically controlled its organisation; its officers and members were her vassals and slaves. Her control was despotic; their slavery, abject.

"It is said I make many mistakes about Christian Science," said Mark Twain, "through being ignorant of the spiritual meaning of its terminology. I believe it is true. I have been misled all this time by the word

'member,' because there was no one to tell me that its spiritual meaning was 'slave.'"

Obedience was required of all, unquestioning, prompt. "Experience and, above all, obedience, are the tests of growth and understanding in Science," wrote Mrs. Eddy to her followers through her organ, the *Journal*.

Slow in getting under way, the church grew and flourished like the far-famed bay-tree. Its membership mounted by leaps and bounds. Within ten years it numbered upwards of twenty thousand. It was denominated the Mother Church and all Christian Scientists everywhere were urged and expected to enroll. Mrs. Eddy asked them to, and her spokesman said her request was God's. Familiarity with Mrs. Eddy's great book, *Science and Health*, three dollars a copy, was a requisite of membership. "Reading Rooms" opened all over the country, and all healers and teachers, thousands of them, were required to buy in quantities and keep the book on sale. Local churches and societies and all healers and teachers were required to advertise in *The Christian Science Journal*, and all advertisers must be members of the Mother Church. Exclusion of advertising automatically excluded the excluded advertiser from the church and from reputable standing in the cult. The ordinary publisher allows a discount to wholesale buyers of from twenty-five to forty or fifty per cent. Wholesale buyers of Eddy literature were allowed less than ten per cent.

In 1897, when her church membership was twenty thousand and more, came Mrs. Eddy's master-stroke, the most audacious, most brazen performance of her selfish and shameless life. The demand for her writings was large and the profits immense; but her greed

was insatiable. Trained in obedience to the will of God as voiced by Mrs. Eddy in her every utterance, the members waited only an expression of her wish to get busy in her service.

Gathering together her random editorial and other utterances in *The Christian Science Journal* from its first publication, in 1883, Mrs. Eddy republished them in a book entitled *Miscellaneous Writings*. It contained nothing new; but so easy had it been found to sell one book profitably that Mrs. Eddy knew there would be no difficulty in adding to her income by publishing another, even if it were nothing but an incoherent rehash; so her church selling agency was instructed to get busy and sell it. It mattered not to her that people of culture, of wealth, of social position had been lured into membership, every blessed son and daughter of them was commanded, not asked, not besought, nor politely requested, but brusquely *ordered* to sell as many of the two books as they could: and this, by their venerated leader, their revered teacher, the God-anointed discoverer of Christian Science, "Rev." Mary Baker G. Eddy. And every book so sold would add at least a dollar to her hoard!

I have before me *The Christian Science Journal* of March, 1897, and from page 575 I quote:

"NOTICE.

"The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student of Christian Science for one year, commencing on March 14th, 1897.

"*Miscellaneous Writings* is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can,

"The Bible, *Science and Health* with *Key to the Scriptures*, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.

"If a member of The First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this Church.

"MARY BAKER EDDY."

There it stands, naked and not ashamed!

Hundreds of teachers, having accepted payment for a course of lessons on Christian Science, were peremptorily halted, instantaneously, and forbidden to resume for a year. Even a student of Mrs. Eddy could not prepare the minds of "true thinkers" to understand her three-dollar text-book so correctly as could her new two-dollar book of odds and ends.

The jurisdiction of the United States Supreme Court stops at the Canadian line; its injunction runs only to the border. Mrs. Eddy's, on the contrary, stepped over into a foreign country and, in the language of a court, Canadians as well as Americans were commanded to stop teaching the Christian Science gospel for a year. Thus the market for *Miscellaneous Writings* was made. The Bible, which everybody had, and Mrs. Eddy had not copyrighted, together with writings which she *had copyrighted*, were the only "proper instructors." Therefore, "It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can." "All Christian Scientists." How many did she think "all" were? In the book itself, on page thirty-four, she said, "In 1883 a million of people acknowledge

and attest the blessings of this mental system of treating disease." It was a lie, of course, based on nothing; but let us, for the moment, take her at her word. If there were a million in 1883, there must have been several millions in 1897, and all of these several millions were commanded, as a duty, to circulate and sell books upon which every cent of profit was Mrs. Eddy's. In March, 1897, there were, at any rate, some twenty thousand members of The First Church of Christ, Scientist, and the order was especially for them. Obey they must, or render themselves liable to exclusion from the communion of Mrs. Eddy's saints.

A church is a place of worship, not of barter and trade. In Mrs. Eddy's church it was claimed by her, the Pastor-Emeritus, that God spoke, through her, to His people; but the threat of refusal to there permit of the worship of God, and God's voice to be heard was explicitly made against all who should "fail to obey this injunction" and circulate and sell as many books as they could for the pecuniary profit of the Pastor-Emeritus.

It would seem that self-respecting members would have resented this tone of command and repudiated Mrs. Eddy there and then, repudiated her with disgust and loathing. They did nothing of the kind. All teachers stopped teaching and sold books. All church members bowed the head and for a year circulated and sold all the books they could.

Talk about gold mines! "And God said, let there be light; and there was light." And "God's Voice to this age" said circulate and sell; and they circulated and sold. The analogy is not wholly unwarranted. On page fifty-four of *Miscellaneous Writings* are these

words: "Has Mrs. Eddy lost her power to heal? Has the sun forgotten to shine, and the planets to revolve around it?"

From sun and planets, it is only another step to God.

Everything indicates that Christian Science is on the downward path. The structure reared upon a mountain of lies is toppling to its fall. The exploiters at the head have for years been at one another's throats. The treasure is immense and the greed Eddyistic. When Christian Science and its founder have taken their place in history nothing more will be needed to stamp it and her with gross commercialism and her dupes with ignominious idolatry and self-abasement, than the leader's "injunction" and the followers' servile obedience.

Surely this is enough; but it is not all. The task is wearisome and, perhaps, supererogatory; but it is not complete, and I proceed.

In 1897, Mrs. Eddy was seventy-six years old. But age did not wither nor did custom stale her infinite voraciousness. In 1908, in her eighty-eighth year, she made her final grab. She was decrepit and feeble. Her head shook with palsy and her fleshless hands trembled. When she went for her daily drive, servants bore her in their arms to her carriage and her personal attendant, later supreme head of Christian Science, held her erect upon the seat. But in her heart was the life-long hungering for money; in her mind the life-long guile.

When a reputable publisher has sold you a book, and you have paid for it, he does not try to sell it to you over again. He doesn't transpose chapters, call it a new book and try to work off another copy on you. He doesn't take out a couple of lines, substitute a

couple of meaningless lines in their place and argue that life will not be worth living if you don't procure the book with the priceless additions. No reputable publisher would think of resorting to such swindling methods. Mrs. Eddy and her publisher did it constantly. I have seen six or eight copies of *Science and Health* on the shelf of the same person. It was common practice for the faithful to buy every new edition. In one instance the only newness was a new picture of the author. Three dollars for that! The latest of these dodges was worked on a trustful following in 1908, when the suit of the sons was pending. The announcement of the book was as follows:

"TAKE NOTICE!

"I request Christian Scientists universally to read the paragraph beginning at line thirty on page four hundred and forty-two in the edition of *Science and Health*, which will be issued February 29. I consider the information there given to be of great importance at this stage of the workings of animal magnetism and it will greatly aid the students in their individual experiences.

"MARY BAKER G. EDDY."

If there were a million Christian Scientists in 1883, as Mrs. Eddy said, and several million in 1897, how many, according to her reckoning, must there have been in 1908? This notice was published in February, 1908, twenty-five years after the million mark had been reached. The Bulletin of Religious Statistics of the Federal Government, of 1909, gave the number of Christian Scientists in the United States as 85,717, with half of the members of the Boston church counted twice, once there and again as members of their local

church, leaving somewhere around sixty-five thousand as the actual number. If Mrs. Eddy's millions were non-existent, even in her imagination, there were something like sixty or seventy thousand in the United States and less than a hundred thousand in the world. Addressing them universally, Mrs. Eddy said—"Take Notice!"

She isn't looking for money this time. She doesn't enjoin anybody. She doesn't command, or even threaten excommunication. She "requests." She politely asks all to read the "paragraph beginning at line thirty of page four hundred and forty-two of the edition of *Science and Health* which will be issued February 29," because it is of "great importance" and will "greatly aid the students." She didn't ask the readers in the many churches to make it known to the members. She didn't suggest any way of their getting it "free gratis for nothing." It didn't occur to her to communicate it to the faithful under the caption "Take Notice," and obviate the necessity of their spending three dollars for it. The new paragraph wasn't so lengthy that it would have unduly prolonged a public announcement in *The Christian Science Journal*; but reading it in her three-dollar book would so much more greatly aid the students, than getting it for nothing, that it was better it should reach them so—better for them and better for the author of the book—a dollar a book better! Such reading, blessing him that gives and her that takes, is twice blessed.

This "Take Notice!" was published when the sons' suit against Mrs. Eddy was pending and at the request of my senior counsel, Senator William E. Chandler, and with his money, be it added, I bought a copy of February 29 edition of her book. It might be sup-

posed to contain something new on the subject of Mrs. Eddy's pet delusion, mental malpractice, or, as she usually called it, malicious animal magnetism, and, if she were beginning to "hedge," we wanted to know it. It was the Senator's money, for, as I told him, I foresaw that we should be "stung." We were. On page four hundred and forty-two, at line thirty, the chapter had ended and there was a blank space admitting of a short addition without the change of another page of the book and at an expense of not more than a dollar. Right there these two lines had been added: "Christian Scientists, be a law to yourselves, that mental malpractice can harm you neither when asleep nor when awake."

Three dollars apiece from Christian Scientists, universally, for that! And they "fell for it," universally. The edition was almost immediately exhausted.

What a simple thing it would have been for Mrs. Eddy to have incorporated the invaluable two lines in her announcement and saved a needless outlay of cash by the faithful! The "great benefit" all would have received from being told to "be a law to themselves," would have as surely accrued to them, if she had simply published the lines over her signature; and, asleep or awake, they would have been as amply protected from the power of the evil one. But, how would that profit Mrs. Eddy? How would that replenish her exchequer? Not by a picayune. How much the scheme netted the schemer, I am unable to say; but, whether there were the millions of Mrs. Eddy's estimate of the more conservative number of the Federal Government's Bulletin, fifty thousand is a cautious guess of the amount of the final contribution of Christian Scientists to the fortune of its "founder." Again Mrs. Eddy, in

her own person, illustrated the Christian Science conversion of a fundamental teaching of Christ into, it is more blessed to receive than to give.

I have so fully shown Mrs. Eddy's unselfishness in this chapter that I cannot forbear to cite the confirmatory evidence of her third husband's opinion, published by her after his lamented death. From page thirty-four, *Miscellaneous Writings*, I take this passage: "Perhaps the following words of her husband, the late Dr. Asa G. Eddy, afford the most concise, yet complete, summary of the matter: 'Mrs. Eddy's works are the outgrowth of her life, I never knew so unselfish an individual!'" That settles it. Asa was dead, when Mary said he had said these words. But even had he been living, his courage would not have been equal to a contradiction of his fearsome spouse.

Senator Chandler denounced the performance as a plain swindle. If it was anything but the plainest of swindles, I am incapable of understanding the most obvious of human motives.

Had Mrs. Eddy possessed the slightest sense of humour, she would never have perpetrated many of her tricks; for she would have found them so laughable she would have avoided the ridicule she would have known them to excite. She took herself with the very greatest solemnity, never suspecting that she was the funniest fakir that ever happened.

One or two of Mrs. Eddy's funniest contrivances for enlarging her bank-balance and, correspondingly, contracting those of her followers, must be given and then I am done—completely, I hope.

In 1899, I was attorney for a client who had libel suits for large sums pending against Mrs. Eddy and some of her principal aids. The chief defendant was

much perturbed and employed many able and costly lawyers to protect her interests. I may remark that we did not prevail because Mrs. Eddy had cautiously omitted the name of the object of her assault from the libellous attack and we did not satisfy the court of her identity with the plaintiff. As usual, when financial exigencies arose, Mrs. Eddy, confronted with the large expense of the litigation, cast about for some means of shifting the burden on to her trustful and generous disciples. Christmas was at hand and she knew she would be the recipient of countless presents for which she had less than no use, that would contribute nothing to the payment of lawyers' bills. So she contrived, without diverting the flow of presents already bought and shipped, to supplement it with a useful flood of cash. Not wishing to ask for money outright, but with the purpose of getting it, in *The Christian Science Journal*, four days before Christmas, she published what follows:

“A CARD.

“Beloved: I ask this favour of all Christian Scientists. Do not give me on, before or after the forthcoming holidays, aught material except three tea jackets. All may contribute to these. One learns to value material things only as one needs them, and the costliest things are those that one needs least. Among my present needs material are these three jackets. Two of darkish, heavy silk, the shade appropriate to white hair. The third of heavy satin, lighter shade, but sufficiently sombre. Nos. one and two to be common sense jackets for Mother to work in, and not over trimmed by any means. No. three for best, such as she can afford for her drawing-room. MARY BAKER EDDY.”

The first thing to be noticed here is that, although

the writer particularly describes tea jackets she says Christian Scientists may give her, she doesn't want anyone to give her tea jackets of darkish, heavy silk, appropriate to white hair, or of heavy satin, lighter shade, but sufficiently sombre, tea jackets for "Mother" to work in, or for drawing room functions. Nobody is permitted to *send* tea jackets of any description. The "Beloved millions" are told they may give the tea jackets by sending "Mother" the money to buy them. "All may contribute." All may send their contributions straight to her and all should send them forthwith. The jackets were for Christmas, and Christmas was but four days off.

Was there ever a more amusing circumlocution? Did any genius for comicality ever evolve anything more excruciatingly comical? Mrs. Eddy saw nothing funny in it. Her devotees saw nothing funny in it. All the faithful contributed. "Obedience" was a test of faith. All obeyed, and remitted.

If the "Card" of December 21 had somewhat perplexed her "beloved," whose Christmas presents were on the way to their "Mother," what must have been their obfuscation, when the jacket contributions had been added, to be informed that jackets were not wanted. Giving the dear ones a full week to get their checks in the mail, Mrs. Eddy then told them not to bother any more about it, and, when God had fully provided for their own need of clothing, He would facilitate their purpose to replenish her wardrobe. This is the second communication as it appeared in *The Christian Science Sentinel* of December 28:

"A CARD.

"Beloved: I accept most gratefully your purpose to

clothe me, and when God has clothed you sufficiently, He will make it easy for you to clothe one of His little ones. Give yourselves no more trouble to get the three garments called for by me through last week's *Sentinel*.

“MARY BAKER EDDY.

“Pleasant View, Concord, N. H., Dec. 25, 1899.”

“One of his little ones”—Mrs. Eddy! How delicious! A baby-smile on the face of a lynx. Just one thing is plain. Presents and contributions being at Pleasant View, or on the way thither, “Mother,” round-aboutly as usual, tells donors and contributors, “all,” to forget it.

A mild curiosity lingers with me to know how the thing panned out, how many tea jackets, gay or sombre, came along, notwithstanding the request for cash only, and how much money reached Mrs. Eddy's eager hand? But I shall never know. If “all” gave but a dollar each, there must have been well over fifty thousand dollars in the tea-jacket fund. If more, more. Who would have exhibited so little zeal and faith and love as the contribution of but a single dollar would have shown?

“One more, and this the last,” as Othello exclaimed, when he gave poor Desdemona that last kiss.

Now, it is spoons for sale, authentic Christian Science spoons, silver teaspoons exquisitely ornamented with Mrs. Eddy's head in bas-relief, and a picture of Pleasant View and, most wonderful of all, a Christian Science motto by Mrs. Eddy's very self—and all for the beggarly sum of three dollars, for plain silver bowls, five dollars for gold-plated bowls. Sermons in stone, we had heard of, but here we have a silver-spoon sermon, a great preachment in tabloid form. Every living

person needs the great truth of this little sermon and can possess it by buying but a single spoon,—not otherwise;—but those who have the price, will want a dozen. “Mother” knows what is good for “Scientists,” no less than what is remunerative for “Mother,” and “Mother” says—“Buy!”

Mrs. Eddy’s spoon enterprise, as announced in her *Journal* for February, 1899, is:

“Christian Science Spoons—On each of these most beautiful spoons is a motto in bas-relief that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal and their guests be made partakers of its simple truth.

“MARY BAKER G. EDDY.”

“The above-named spoons,” was added in a post-scriptum (as Mrs. Eddy would say) “will soon be on sale at the Christian Science reading rooms throughout the country.”

Reading rooms, ostensibly places where those interested in Christian Science could read its literature, without buying, almost immediately after their establishment became sales-rooms for the Eddy writings. Not only had Mrs. Eddy her exclusive publisher, she had what amounted to her exclusive book stores, established and maintained without cost to her. Nothing but her wares, Christian Science periodicals and a few approved pamphlets were sold, and zealous salesmen, or women, were constantly in attendance. Bibles could

be bought there, too, bound within the same covers as her book, two Bibles, two divine revelations in one volume. For the sale of the Eddy spoons, the reading-rooms were excellent selling agencies, and spoons went off like hot cakes. Many bought by the dozen or more. Curiosity to learn the invaluable motto, whose saving grace could be had only at a cost of three dollars, induced many to buy. It was a flourishing and highly profitable business. Manufacturable at a cost of not more than a dollar and a half and two dollars respectively, the spoons sold for three and five. One of the then deluded told me he paid sixty dollars for a dozen of the plated bowls.

A spoon is a gross material thing, the invention of civilised man for conveying a material substance from one material body to another; and embossed upon this material thing was the motto,—“Not matter, but mind, satisfieth”—on a SPOON!

Mrs. Eddy's income from the speculation, I have no means of knowing; but who can believe she valued her “motto” at less than a dollar per spoon, or doubt that many thousands were sold?

Now, I come to ask this question: Was Christian Science a religion with Mrs. Eddy, or was it a business? If evidence can prove anything, have I not shown, by the testimony of Mrs. Eddy herself, that she was the most mercenary charlatan that ever took the name of God in vain? She did not hesitate to set herself up as the equal of Jesus. Too shrewd to make the open avowal, she made it by implication and encouraged others to make it openly. In *The Christian Science Journal*, when it belonged to, and was published by her, it was expressly claimed for her and with her sanction that she was in every respect the equal of Jesus.

"Now, a word about the horror many good people have of our making the author of *Science and Health* equal with Jesus," said the writer of the article, and "Jesus demonstrated over all the beliefs of this false sense of life, even over the belief of death, the last enemy to be overcome." And the bald affirmation is made that, "Mrs. M. B. G. Eddy has worked out for us, as on a blackboard, every point in the demonstrations, or so-called miracles of Jesus, showing us how to meet and overcome the one and perform the other."

In the *Sentinel* for May 23, 1901, Mrs. Eddy, herself, said "*Science and Health* make it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed through Jesus Christ and Christian Science, His two witnesses."

She didn't quite dare say, "through Jesus Christ and Mary Ann Morse Baker Glover Patterson Eddy." But, if what she said meant anything, it meant just that. The pretension that Mrs. Eddy was the equal of Jesus, in other words, that Jesus was the equal of Mrs. Eddy, is, from the Christian standpoint, the greatest sacrilege ever perpetrated.

"The absurdity the human race can't swallow hasn't been invented yet." The twentieth century seems to be an age of especially easy belief. We are compelled to believe that nothing inventable is beyond belief. Mr. Bok offers a hundred thousand dollars for a plan for world-peace; the plan is forthcoming and Mr. Bok pays. But what prize could call forth an unbelievable absurdity? It can't be invented. Christian Science proves it can't; for nothing can be more extravagantly absurd than Christian Science, and Christian Science has its hundred thousand believers.

The great Frenchman, Mirabeau, who was very fat,

once facetiously remarked that his mission in life appeared to be to test the elasticity of the human skin.

If Mrs. Eddy's Christian Science has any mission, other than to humble our pride of intellect, is it not to test, in the most impressive possible way, the elasticity of human credulity?

PART III
THE FAILURE OF CHRISTIAN SCIENCE

BY

CHARLES E. HUMISTON, M.D., Sc.D.

I

CHRISTIAN SCIENCE—A MEDICAL PARASITE

CHRISTIAN SCIENCE is the trade name under which a certain cult carries on its business of treating human ailments. The principal asset of this business is deceit. Its principal field of activity is among those who are financially prosperous.

In any community, the adherents of this cult will be found to consist largely of pronounced suggestibles, augmented by a not inconsiderable number who seek a substitute for prevailing religion.

Scientific medicine is in no wise opposed to religious freedom, but scientific medicine takes cognizance of the fact that all down the ages, quack-medicine and quack-religion have every now and again been linked together in unholy alliance for the ulterior purpose of plundering the sick.

Christian Science claims to be a system of healing, which makes of it a medical question. Mrs. Eddy's Massachusetts Metaphysical College was chartered for medical purposes.

Science and Health with Key to the Scriptures is announced to the world as the "Original, standard, and only text-book on Christian Science Mind-Healing."

The "Key" part is limited to *Genesis* and *Revelation*,—two only of the sixty-six books of the Bible. Divine healing as a business is the rest of this seven hundred-page book.

The real meat of Christian Science healing can be

compressed into three magic words: MIND IS ALL. When the variations on this theme are played, forward and backward, the converse with its variations served up, the concert is over. Seven hundred pages of repetition of this fundamental proposition make up the "context" of *Science and Health*. This system of healing, mathematically considered, may be looked upon as the process of raising its basic statement to the n th power. The permeation, saturation and overwhelming of the patient with this sovereign cure-all is Christian Science treatment of human ailments.

Christian Science is not anything new, not even in its trade-name. Mrs. Eddy is by no means the first "healer" with a mission to make name, fame and fortune out of the credulity of suffering humanity. The oldest written records in existence show recognition of attempts to practice the art of healing, and the impostor has been active equally as long. The temple-healers of Egypt made their appeal to the same phase of human intelligence, or lack of it, as do the present-day healers of the type of Mrs. Eddy. Medical parasites have flourished in all ages and never more successfully than now. Primitive tribes regard their imbeciles, idiots and epileptics with awe, and oftentimes worship them. What shall we say of our present-day civilisation, our boasted popular education, our vaunted freedom from superstition as we witness the triumph of the imbecility of a religious paranoiac over the minds of educated(?) people!

From the medical standpoint, Christian Science is but one of a group of medical parasites, and, as such, exhibits many of the characteristics common to these more or less evanescent parasitic appendages to the

practice of medicine. These parasites uniformly admit that they are engaged in the practice of medicine, that is, dealing with human ailments, real or imaginary. There is no other explanation to their insistent demand for recognition in the laws governing the practice of medicine. Of course, no Christian Science practitioner will openly make such a damaging confession to a prospective patient. This obvious fact is treated as a trade secret.

A second particular in which there is harmony of policy, is defiant refusal to submit to the equal application of the laws designed to regulate the vocation in which they are engaged. There are no exceptions in this respect.

A third point on which Christian Science vociferously agrees with others of the parasitic group, is utter unwillingness to comply with the educational prerequisites which the law and good sense say should safeguard the public against incompetence in dealing with human life.

A fourth point of similarity is found in the admission that there are some conditions, generally of a surgical nature, to which their form of treatment is not well suited. On this point, however, they are not very vociferous.

A fifth disingenuous characteristic is one which likewise applies to the whole parasite family—they dislike to have their host, the public, object to any of their habits. They resent being disturbed while feeding. The public, through its accredited representatives, has declared that the treatment of human ailments by any method whatsoever, is a *business* commonly known as the practice of medicine. Christian Science is thus logically looked for in the medical laws, and in more

than half the states of the Union it will be found there, safely nestled in the section on exemptions.

Let it be confessed with shame that the United States is the only civilised nation on the face of the earth that gives legal sanction to the exploitation of its sick. One searches in vain through the medical laws of the nations of the earth sufficiently advanced to have written laws, for any parallel to the desecration of medical law that prevails in our own United States of America. Profiteering religio-medical parasites exist in other countries, but their depredations upon society are not there given the sanction and protection of law.

The present generation is being canvassed by the medical underworld more diligently and more successfully than any former one. The messages of fake healers burden every avenue of publicity. Newspapers, magazines, billboards flame out with false and misleading claims of marvelous power to relieve every ill to which human flesh is heir. Radio-broadcasting stations are maintained for the exclusive purpose of dinning into susceptible ears the blatant mouthings of quackery. The commercial aphorism, "it pays to advertise," is nowhere better appreciated than by those who gamble away human life. Mystery and superstition sway mankind as effectually now, as at any time in the world's history. Early modern times saw "Greatrakes the Stroker" armed with a commission from the Holy Ghost and reinforced by a few well-placed dreams, "heal" multitudes in Ireland and England. Within the memory of people now living, the "Seer of Poughkeepsie—Andrew Jackson Davis"—a sort of twin reincarnation of Galen and Swedenborg supplemented by a suitable amount of "divine revelation," after a remarkable run of business as a healer, wrote and

marketed an eight-hundred page book entitled *The Principles of Nature, Her Divine Revelations and a Voice to Mankind*. This book reached thirty-four editions.

Immediately following the collapse of this monumental medical fake the "discoverer" of Christian Science came on the scene, to be joined shortly by the second appearance of the prophet Elijah, playing a return engagement under the name of John Alexander Dowie. Small wonder that a "Mother God" finds a huge waiting list of susceptibles ready to acclaim one who modestly admits identity with God in "quality if not quantity," equal if not so bulky.

Implanted in every living creature is an insistent desire to live. Preservation of health is conservation of life itself. The medical profession is enlisted in the war upon disease and death. Any and every cry of human suffering is its call to arms. Christian Science, in the field of treatment of human ailments, is a menace to society. The untreated surgical condition, the unrecognised or concealed communicable disease, the resistance to measures of sanitation, the total disregard of disease prevention are as much to be regarded as enemies to human health and life as are scourge and pestilence, and as much to be opposed by that profession which is consecrated to the health and happiness of mankind. The degree of the medical profession's devotion to the ideals of the healing art is the measure of its abhorrence of an impostor; and in the field of medicine, Christian Science is a rank impostor.

Does the normal individual recoil from the heart-rending picture of a little child in the final stage of untreated diphtheria progressively and surely choking to death, every breath a struggle, bulging eyes staring

from out a livid countenance, arms outstretched in helpless appeal to mother, to father, and these natural protectors of their own offspring with vacuous stare and unsympathetic mien merely mumbling the senseless jargon of *Science and Health*? Diphtheria can certainly be prevented. It can, almost certainly, be cured. Is it not manslaughter to withhold certain cure? Whoever is opposed to manslaughter is stupidly inconsistent if he be not likewise opposed to the Christian Science treatment of diphtheria. Let those who will, stand idly by, spineless witnesses to the sacrifice of the lives of little children upon the altar of fanaticism and sordid greed. A profession dedicated to the saving of human lives is naturally, automatically and fundamentally opposed to Christian Science.

Mrs. Eddy says: "Christian Science is more safe and potent than any other sanitary method."

During the World War, the sanitary and preventive measures employed in the American Army resulted in a typhoid incidence of but five to one hundred thousand. The prevalence of typhoid fever in the Union Army during the Civil War was four hundred times as great. Christian Scientists protested the use of these very efficient life-saving measures. When Christian Science says: "The blood, heart, lungs, brain, have nothing to do with life" it, at once, comes into conflict with medical science. If the statement were made that brain has nothing to do with Christian Science, there might be less ground for controversy. Viewed medically, Christian Science is a mental disorder with a high mortality. It is the confederate of contagion and the ally of disease, the antithesis of reason and common sense in everything pertaining to the health and well-being of the human body. The founder of Christian

Science teaches the abolition of marriage, yet illustrates progressive polygamy. She condemns the physician, yet calls in the dentist and the surgeon. All the time and everywhere inconsistency and contradiction which would be amusing but for the tragedy of it—the useless, senseless, cruel and inexcusable sacrifice of human life.

The “cures” of Christian Science do not justify this cult’s engaging in the business of treating human ailments. The ailments that are remedied by this form of treatment have a mortality rate of almost zero, when given no treatment whatever, and are equally well “treated” by any of the methods common to the successful quack, namely, a display of unbounded self-confidence, awe-inspiring boasts, unblushing lying, coupled with that skill in playing upon the credulity of human nature that characterises the “inspired leader” tinged with a mental twist.

The harm of Christian Science lies in its profoundly obtuse inability to discriminate between real and imaginary disease. If Christian Science confined its efforts to pandering to that somewhat numerous class who enjoy poor health and whose greatest happiness is attained in discoursing upon the baffling and unusual ailments with which they have been favoured for ever and ever so long a time, then, sane and wholesome medicine would show only amused interest. But the tragedy of Christian Science lies in its arrogant and pernicious activity in undertaking the management of that great group of diseases wherein favourable outcome can confidently be expected to follow the timely use of proper medical or surgical treatment, but which through reliance upon Christian Science is doomed to certain disaster.

The less people have the matter with them, the better they are suited to Christian Science, which is in reality doing nothing with the greatest formality. The vanishing point of the usefulness of Christian Science is rapidly reached as approach is made toward real and serious diseases, and especially those of an organic nature. Here the vicious side of this colossal delusion stalks forth to titter in the face of human misery and to offer its obstructive tactics and forces to the use of the only effective treatment known. Thus is diphtheria aided in choking out the lives of helpless, innocent little children; cancer protected in its spread to hopeless involvement of distant tissues; strangulated hernia insured to produce gangrene and rupture of viscera with inevitable death from peritonitis; the diabetic led to indiscretions of diet that precipitate fatal coma; the consumptive ordered to undertake vigorous muscular exertion with consequent disastrous hemorrhage; the mortality rate of appendicitis stupidly multiplied; the diseased heart-muscle overtaxed with ill-advised exercise, and the unfortunate sufferer goaded to involuntary suicide; scarlet fever scattered broadcast; typhoid fever and smallpox encouraged, and all other communicable diseases provided with the very conditions most favourable for their spread. All this forced upon a suffering public by the most efficient organisation of religio-medical parasites that ever feasted with gluttonous appetite upon the credulity of mankind.

II

DECEIT

THE most elementary rules of proof demand that witnesses be truthful, unprejudiced, and possessed of some degree of real knowledge of the matter under consideration. If there is to be a reasonably just estimation of the value of Christian Science as a method of treating human ailments, the simple rules of evidence must be applied. It must be shown that the witnesses are telling the truth, the whole truth and nothing but the truth. It must be ascertained whether or not the advocates of Christian Science are in any way prejudiced. And further, it must be demonstrated that those who undertake to treat human ailments by this method have sufficient knowledge of the human body in health and in disease to enable them to recognise disease when it is present, and to decide when a diseased condition is healed.

Since the "testimonials of healing" are all from Christian Science sources, we can examine all of the witnesses at one time by an examination of the whole of Christian Science as set forth in *Science and Health with Key to the Scriptures*, the "original, standard, and only text-book on Christian Science Mind Healing." We must regard the "testimonials of healing" as coming from consistent Christian Scientists. No one should complain of the fairness of this course. If a Christian Scientist claims to have been healed of some bodily ailment, it is both logical and fair to ascer-

tain just what that particular bodily ailment means to a consistent Christian Scientist.

Fortunately, every facility needed for such an investigation has been placed at our disposal by Mrs. Eddy herself. In *Science and Health* we have been provided with the last word on the subject of Christian Science Mind Healing. The whole copyrighted story is ours for the sum of three dollars. Whatever Mrs. Eddy commands her followers to say, that they say. Whatever Mrs. Eddy tells her followers to do, that they do. What her followers are directed to say and do can be definitely established by consulting the text-book, *Science and Health*. On the authority of Mrs. Eddy, by the authority of Mrs. Eddy, we shall undertake to establish that the followers of Mrs. Eddy in their "testimonials of healing," to normal individuals, are necessarily preposterous and fatuous. This will be shown by quotations from the last edition of *Science and Health*, which every consistent Christian Scientist believes to be perfect.

Truth as sincerity and genuineness in expressing feeling or belief is not "Christian Science truth." Mrs. Eddy assigns a meaning to "truth" which cannot be found anywhere else. "Truth" in *Science and Health* has very little in common with veracity, verity or verisimilitude. However, let us stick to truth as defined and understood by those who possess common honesty, common sense and sound judgment; otherwise, attempting to evaluate testimony will be a waste of time and effort.

"Evidence drawn from the five physical senses relates solely to human reason." (Page 117, line 24.) "Science reversing the testimony of the physical senses." (P. 120, l. 20.) "Is a man sick if the ma-

terial senses indicate that he is in good health? No. And is he well if the senses say he is sick? Yes." (120-12) "Science denies all disease." (120-23) At the very outset our witness is demonstrating self-contradiction. A man is not sick if his senses fail to indicate any bodily ailment. A man is not sick even if his senses reveal that he is sick. Going or coming, man is not sick. "The term Christian Science was introduced by the author to designate the scientific system of divine healing." (123-16)

Since under no conditions is a man sick, under no conditions can a man have any use for a "system of healing." Here is a "system of healing" discovered by Mrs. Eddy, who declares: "No human pen nor tongue taught me the Science contained in this book—*Science and Health*," and on the same authority this system of healing has no ailment to heal. Having no work to do, Christian Science must be engaged in doing nothing. "The Bible was my only text-book" (110-14), says Mrs. Eddy, yet the Bible recognises sickness: "And Jesus answering said unto them, they that are whole need not a physician; but they that are sick." (Luke 5: 31.)

If there is no such thing as sickness, there is no need of Christian Science. If there is nothing to do in the healing line, in reality Christian Science is not doing any real healing; in short, Christian Science is *doing nothing*. Christian Science *is doing nothing* with great formality.

"The blood, heart, lungs, brain, etc., have nothing to do with life." (151-18) Diseases of the blood, heart disease, consumption of the lungs, insanity, or other impairment of brain function are thus entitled to no consideration whatsoever from the Christian Scientist.

What of a witness who claims to cure or heal something which the patient never did and never could have? "You say a boil is painful; but that is impossible." (153-16) Dear Reader: Did you ever have a boil? Are you now convinced that it was painless? The truthfulness of Christian Science is as evident as the joy of a boil, and as conclusively proved as that "the blood, heart, lungs, brain, etc., have nothing to do with life." We begin to doubt the credibility of Christian Science as a witness.

Do the statements concerning the curing of consumption in its last stages, and the healing of "incurable" spinal disease, stand up under investigation? Are destroyed portions of the central nervous system actually restored? Are these testimonies of healing coming from sources where the evidences of the senses are wholly disregarded? Do these witnesses believe that the kidneys they possess are altogether imaginary? Can these witnesses deny the evidences of their senses in the face of an accident which mangles the body of a child and without feeling of sympathy tell the distracted mother to say: "Oh, never mind! You're not hurt, so don't think you are"? (154-33) Is their answer to suffering on every and all occasions: "You are mistaken"? Do these witnesses honestly believe that, "Christian Science heals organic disease as surely as it heals what is called functional"? (162-25) Do the witnesses who have furnished the testimonials of Christian Science really believe "If you or I should appear to die, we should not be dead"? (164-17) Do they think Mrs. Eddy is still living? Does Christian Science teach that the five senses can never be believed? What regard for truth and veracity can be expected of such prejudiced witnesses?

Are the testimonials of healing coming from witnesses who have an understanding of the human body in health and in disease? If not, of what value is such testimony? Do Christian Scientists make diagnoses? Of course not. Knowing nothing of anatomy or pathology, diagnosis of any diseased condition is impossible, besides, "The ordinary practitioner examining bodily symptoms, telling the patient that he is sick, and treating the case according to his physical diagnosis, would naturally induce the very disease he is trying to cure." (161-24)

"A physical diagnosis of disease—since mortal mind must be the cause of disease—tends to induce disease." (370-20) "Realise that the evidence of the senses is not to be accepted in the case of sickness." (386-1)

Since Christian Science does not make a diagnosis—dare not make a diagnosis—does not know how to make a diagnosis—is afraid to listen to a diagnosis—is powerless if it concedes a diagnosis—what of the list of diseases in the "testimonials of healing"? If the evidences of the senses is not to be accepted, what kind or character of evidence is to be accepted? "Know that in Science you cannot check a fever after admitting that it must have its course. To fear and admit the power of disease, is to paralyse mental and scientific demonstration." (376-29)

"Admit the common hypothesis that food is the nutriment of life, and there follows the necessity for another admission in the opposite direction—that food has power to destroy life, God, through a deficiency or an excess, a quality or a quantity." (388-12) "A case of convulsions, produced by indigestion, came under my observation. In her belief the woman had chronic liver complaint, and was then suffering from a compli-

cation of symptoms connected with this belief. I cured her in a few minutes." (389-28) Here we have a "testimonial of healing" from Mrs. Eddy herself. Having just declared that any admission that food is nourishing entails the danger of 'destroying God'; on the very next page the discoverer of Christian Science invites God's destruction by observing "a case of convulsions produced by indigestion." Getting rid of a case of indigestion and incidentally rescuing God from destruction was a highly important and extraordinarily valuable piece of work, and accomplished in a few minutes, too.

"Until the advancing age admits the efficacy and supremacy of mind it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation. Christian Science is always the most skillful surgeon, but surgery is the branch of healing which will be last acknowledged." (401-27)

The reason for this suicidal confession of failure on the part of Christian Science will become increasingly obvious a little farther on in this book.

"Discard all notions about lungs, tubercles, inherited consumption, or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health." (425-32) Thus does Christian Science cure consumption, steering the body into health—steering a new lung into the body when "one lung is gone."

"Man is the same after as before a bone is broken or the body guillotined." (427-16)

"The author has healed hopeless organic disease, and raised the dying to life and health." (428-30)

Christian Science has no use for any knowledge of the human body in health nor in disease. "Treatises on anatomy, physiology and health, sustained by what is termed material law, are the promoters of sickness and disease." (179-21) "Many a hopeless case of disease is induced by a single *post mortem* examination—not from infection nor from contact with material virus, but from the image brought before the mind; it is a mental state, which is afterward outlined on the body." (196-25)

A post-mortem examination is something terrifying to Christian Scientists. This quotation from their text-book is not the full explanation. An autopsy invariably administers a merciless jolt to the easy going of divine healing. It is a distinct business reverse fraught with disastrous possibilities. Gouging the next victim becomes more difficult. (This use of the word "gouge" is said to be colloquial in the United States. Since Eddyism was "discovered" in this country, "gouging" cannot be said to be foreign to Christian Science.) Argument is not needed to establish that Christian Science knows nothing of anatomy, physiology, pathology, hygiene or that it does not attempt to recognise the character or extent of any disease.

Every Christian Scientist hastens to disclaim all knowledge along this line. "You may call the disease by name when you mentally deny it; but by naming it audibly, you are liable under some circumstances to impress it upon the thought." (412-10) Thus Christian Science practice does not permit physical examination and diagnosis, and cautions against using names of diseases.

Soap and water do not stand very high in Christian Science. "The daily ablutions of an infant are no more natural nor necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigourously in its own element." (413-12) "The less we know or think about hygiene, the less we are predisposed to sickness." (389-5)

"Testimonials of healing" from persons whose fidelity to the truth has so far deserted them as to sanction such statements as appear on every page of *Science and Health*, denying the existence of organs such as the lungs, can hardly be believed when they affirm that a lung is entirely destroyed, nor yet when they assert that the destroyed lung is restored. Persons who have become convinced that they no longer are possessed of livers or brains, can scarcely qualify as unprejudiced on the subject of liver or brain disease.

Christian Science pleads guilty to the charge of total ignorance of every form of real disease. Mrs. Eddy was at one time somewhat of a homeopath, evidently a dispenser of diluted medicine. "The author has attenuated *natrium muriaticum* (common table salt) until there was not a single saline property left. The salt had 'lost his savour'; and yet with one drop of that attenuation in a goblet of water, and a teaspoonful of water administered at intervals of three hours, she has cured a patient sinking in the last stages of typhoid fever. The highest attenuation of homeopathy and the most potent rises above matter into mind." (153-5)

"A case of dropsy, given up by the faculty, fell into my hands. It was a terrible case. Tapping had been employed, and yet, as she lay in her bed, the patient looked like a barrel. I prescribed the fourth attenu-

ation of *argentum nitratum* with occasional doses of a high attenuation of *sulphuris*. She improved perceptibly. Believing then somewhat in the ordinary theories of medical practice, and learning that her former physician had prescribed these remedies, I began to fear an aggravation of symptoms from their prolonged use, and told the patient so, but she was unwilling to give up the medicine while she was recovering. It then occurred to me to give her unmedicated pellets and watch the result. I did so and she continued to gain. Finally, she said she would give up her medicine for one day, and risk the effects. After trying this, she informed me that she could get along two days without globules, but on the third day she again suffered, and was relieved by taking them. She went on in this way, taking the unmedicated pellets, and receiving occasional visits from me, but employing no other means, and she was cured."

"Metaphysics, as taught in Christian Science, is the next stately step beyond homeopathy." (156-5) In other words, just beyond next-to-nothing, lies *nothing*, otherwise ycleped Christian Science. Mrs. Eddy here gives us an account of her success in dealing with typhoid fever and dropsy by homeopathic medication. The typhoid case "sinking in the last stages," and the dropsy case "given up by the faculty—a terrible case."

These case records are decidedly incomplete. "Typhoid fever" is a diagnosis. "Dropsy" is not. Dropsy is a symptom of not fewer than fifteen diseased conditions, and many of these diseased conditions are not even closely related to one another. Was it typhoid fever? The specific cause of typhoid fever was first seen in 1880, long after Mrs. Eddy had demonstrated to her own satisfaction that the only cases of typhoid

fever to be found anywhere by anybody were wholly imaginary, and that these imaginary cases seemed to exist by virtue of the fact that some erroneous thinking had been done. There is the bare chance that some indiscreet individual may have made a diagnosis of typhoid fever, whereupon by that overt act the disease became fastened upon the unsuspecting patient—not really, of course, only just nearly enough to make a useful illustration that disease can be cured by next to nothing, thus preparing the reader for the “next stately step beyond homeopathy”—*absolutely nothing*, or “Metaphysics as taught in Christian Science.”

Was the condition of “sinking in the last stages” due to an intestinal hemorrhage, perforation of an ulcer of the bowel, or to toxemia? These conditions are to be feared in typhoid fever. Whatever it was, any physician will agree that diluted common salt did no harm. Every physician knows that typhoid fever is a self-limited disease, and that most cases recover even if no medication whatever is resorted to. Every progressive physician also knows that typhoid fever can be prevented. It is likewise a matter of common knowledge that Christian Scientists have resisted to the utmost those sanitary measures which have made typhoid fever little more than a memory in some of the largest cities of America.

“A case of dropsy, given up by the faculty.” A large share of the “cures” of Christian Science are of cases “given up” by the doctors. The testimonials of healing offered by the followers of this “divine system of healing” are close imitations of those furnished by Mrs. Eddy in her own writings. The condition is something shocking; the case has been “given up” by medical practitioners; the disease is incurable, etc. “It

was a terrible case." Case of what? Which one of the fifteen and more diseased conditions which cause dropsy was this one? We may assume the case to have been one of valvular heart disease with broken compensation, something common in the experience of every physician. The records of every hospital show a procession of these cases. Coming in with ascites "looking like a barrel," treated by rest in bed, and being discharged "cured" of their dropsy. No physician would attach any importance to the administration of *argentum nitratum* and *sulphuris*. Lunar caustic and brimstone have no rôle in the therapeutics of heart disease, but that does not prove that *digitalis* is not a life-saving remedy for this numerous class of sufferers.

"One stately step beyond homeopathy." This "stately step" has been the final, fatal step for many a sufferer from cardiac insufficiency, beguiled into a feeling of complacent security through poring over the pages of *Science and Health* and accepting as truth its bastard philosophy of the nothingness of matter.

Mrs. Eddy's prejudice against the medical profession stands out as a cardinal feature of *Science and Health*. Such expressions as the following abound: "Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind." (159-30) "The ordinary practitioner, examining the bodily symptoms, telling the patient that he is sick, and treating the case according to his physical diagnosis, would naturally induce the very disease he is trying to cure." (161-24) "The seeming disease, caused by a majority of human beliefs that man must die, or produced by mental assassins, does not in the least disprove Christian Science." (164-18) The medical profession being

naturally more than any other class given to thought and consideration of sickness and disease are thus necessarily the most guilty of all mental assassins.

"Christian Science rises above the evidence of the corporeal senses." (448-12) "You do not deny the mathematician's right to distinguish the correct from the incorrect among the examples on the blackboard, nor disbelieve the musician when he distinguishes concord from discord. In like manner it should be granted that the author understands what she is saying." (452-32) The mathematician and the musician, why not the physician?

"A Christian Scientist never recommends material hygiene." (453-30) "Man is not matter; he is not made up of brain, blood, bones, and other material elements." (475-6) "Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions." (477-11)

No consistent Christian Scientist believes the evidence of his senses. Eyes see not. Ears hear not. Nerves feel not. A nose smells not. A tongue tastes not. What a Christian Scientist sees, feels, tastes, hears, or smells, he knows to be false and untrue. What a witness to testify to the healing of human ailments—"so-called" ailments! Where, indeed, is there a court that would accept such "testimony" as evidence? However, before passing on the credibility of those who furnish the "testimonials of healing," consider the following remarkable instruction which Mrs. Eddy gives to her followers when they find themselves beaten so decisively that anybody and everybody recognises it.

In the closing sentences of the chapter on *Teaching Christian Science*, this apostle of "Truth" unblush-

ingly counsels deceit, duplicity and dishonesty. "If from an injury or from any cause, a Christian Scientist was seized with pain so violent that he could not treat himself mentally, and the Scientists had failed to relieve him, the sufferer could call a surgeon, who would give him a hypodermic injection. Then, when the belief of pain was lulled, he could handle his own case mentally. Thus it is that we prove all things; (and) hold fast that which is good." (464-13)

The spectacle of Christian Science in panic-stricken flight before a pain which is readily vanquished by an ordinary physician with a hypodermic injection must be anything but inspiring to the followers of a "Mother-God." The situation must be salvaged. "All-in-all" is "down-and-out." "Error" is triumphant—but no, the doctor only *seemed* to "lull" the pain; the cure was due to the mental treatment which was administered after the pain was gone. Why was the doctor called? What was the surgeon doing there? What a stupid question! The doctor was there for the purpose of "giving up" the case. For is it not true, that the greatest cures of Christian Science are those of hopeless and incurable diseases which doctors have "given up"?

The brazen trickery of Christian Scientists in claiming all the credit for the recovery of patients who have escaped the ministrations of the undertaker only through the skill and knowledge of regular physicians is a constant, conspicuous characteristic of the members of this cult.

After an experience of this kind, the Christian Science patient emerges either cured of his Christian Science or shorn of every vestige of dependability as to his truth and veracity concerning the whole matter. If

the reader wishes confirmation of this indictment, let him listen in on any Christian Science Wednesday evening meeting, where the faithful are wont to gather to out-testify one another.

"Why support the popular systems of medicine when the physician may perchance be an infidel and may lose ninety and nine patients, while Christian Science cures its hundred"? (344-26) One per cent. against one hundred per cent. does seem like illogical odds; still there are times when a hypodermic comes in mighty handy. "But in this volume of mine there are no contradictory statements—at least none which are apparent to those who understand its propositions well enough to pass judgment upon them." (345-15)

How wonderful! Divine Science reduced to the dire extremity of brazen falsehood, resorting to the often-needed and much-overworked explanation(?), "You do not understand! "

Christian Science offers its "proofs," and for their understanding lays down the following condition: "One who understands Christian Science can heal the sick on the divine Principle of Christian Science, and this practical proof is the only feasible evidence that one does understand this Science." (345-17) Every successful physician in the civilised world can qualify under this condition. They excel in numbers the combined membership of the Christian Science churches. In explaining how a dose of poison kills even when swallowed by mistake, Mrs. Eddy confesses by the majority of opinions, not by the infinitesimal minority of opinions in the sick chamber. (178-5). The majority of opinions of medical men, outnumbering as they do the whole of the Christian Science tribe, declare that the therapeutic methods of Christian Scientists were

known and understood and used by the medical profession for centuries before Mrs. Eddy was born, and that the only new thing in Mrs. Eddy's Christian Science is its meaningless name, and even that is not original with Mrs. Eddy. Qualified by education; qualified by experience; qualified by common honesty; qualified by professional ideals that place the healing art above its pecuniary emoluments; qualified by a moral standard which spurns the testimony of falsehood, the medical profession sits in judgment on the "proofs" of healing offered by Christian Science.

With full knowledge of the qualifications of the witnesses, of their ignorance of the human body in health and in disease, of their fanatical prejudice, of their duplicity in openly claiming to have cured patients who owe their recovery to regular physicians, let us attempt to evaluate the "proofs" contained in the *Testimonials of Healing*—"proofs" made up of the testimony of witnesses whose handicap is such that they could not tell the truth if they would, and whose teaching has been such that they would not tell the truth if they could. However, let us proceed to weigh the testimony.

III

THE "CURES" OF CHRISTIAN SCIENCE

CALM scrutiny of the *Testimonies of Healing*, found in *Science and Health* under the caption *Fruitage*, is necessary in order to enable one to understand the class and character of diseased conditions which are offered as "proofs" of the healing power of Mrs. Eddy's "discovery."

First of all, one notes the fairly uniform structure of the testimonials as they appear on the pages of the "little book." Three prominent characteristics stand forth in a typical testimonial, namely: 1. How Christian Science came into the sufferer's life and healed him. 2. An account of the conditions claimed to have been healed. 3. Adoration of Mother Eddy.

The uniformly good English, which characterises all these letters here republished from *The Christian Science Journal* and *The Christian Science Sentinel*, shows the effect of careful editing and rewriting. It may be assumed that, from the standpoint of Christian Scientists, these testimonials are entirely satisfactory in form and substance.

Many of the testimonials name the diseases alleged to have been healed. Others name symptoms only, while a goodly number enumerate bad habits, violent temper, lack of business honesty, infidelity, and other characteristics of immoral persons. One sees little evidence of diagnoses as made by physicians in the language and presentation of these cases, though it is

averred time and again that the highest medical talent and the best known specialists have "given up" the sufferers to die; in fact, this occurs so frequently that "given up by doctors" is almost entitled to be named as a fourth constant feature of a typical Christian Science testimonial. The very obvious desire to have it understood that something worth while was accomplished, readily accounts for the numerous instances of the healing of incurable conditions of disease. In a certain sense these testimonials are competitive, and it is hardly in keeping with human nature to tell a poorer story than the one just listened to. Of course, it will be pointed out that these testimonials are entirely divested of all semblance of things "human" and,—well, perhaps they are, but the readers of this book are assumed to be really human beings, possessed of common sense and sound judgment.

The eighty-four testimonials published as a part of the *Text-book*, enumerate as "reformed and healed" about three times that number of "mortal errors." Without being in the least pedantic, and making due allowance for the lack of technical medical knowledge on the part of those who assert that they were healed, let us examine the record.

Those who were only reformed of immorality do not interest us here, except that it would be helpful to know whether or not those who confessed to dishonesty were wholly cured in this respect. Corroborating testimony on this point is not offered, and it may be said in passing that Christian Science "cures" are uniformly uncorroborated.

For convenience of analysis, the diseases and syndromes named, or suggested, in the eighty-four testimonials are first abstracted:

1. P. 600: Rheumatism healed.
2. P. 601: Astigmatism and hernia healed; chronic constipation; nervous headache.
3. P. 602: Substance of lungs restored; acute bowel-trouble; bronchitis; sprained ankle.
4. P. 603: Fibroid tumour healed in a few days. Fibroid tumour of not less than fifty pounds with continuous hemorrhage for eleven years; growth of eighteen years.
5. P. 604: Insanity and epilepsy healed. Called incurable by six doctors, dying by one.
6. P. 605: A case of mental surgery. Fracture of the middle of the humerus cured by ten minutes' reading of "our text-book," back at work in thirty minutes. Diagnosis confirmed by X-ray after the bone had healed; a slight thickening remained.
7. P. 607: Cataract quickly cured. Periodical sore eyes, called iritis and cataract by "many doctors." Cured by four hours' reading of *Science and Health*.
8. P. 608: Valvular heart-disease healed. Valvular heart-disease with all the accompaniments, such as extreme nervousness, weakness, dyspepsia and insomnia.
9. P. 609: The true physician found. Indigestion and gastritis in the worst form, seventeen years' standing; asthma for four years; glasses for four years; had swallowed every known medicine. Healed in two weeks; smoking and drinking habits also cured.
10. P. 610: Cancer and consumption healed. Internal cancer and consumption treated by the best physicians in New York, Minneapolis, and Duluth. Given up as incurable. Later had painless childbirth in thirty minutes.
11. P. 612: A remarkable case. Case pronounced incurable by some of the best physicians in Boston;

child hovering between life and death; gastric catarrh, rickets, not a natural bone in his body. Would lie in spasms for half a day. Travelled on the car for two weeks, and we were the only ones in our car who throughout the journey did not get train sick. Child grew up healthy in every way. Mother cured of the need of glasses. Facial blemishes removed, teeth restored.

12. P. 614: Intense suffering overcome. Sciatic rheumatism for three years; had hypodermic injections. A physician said an operation was necessary, scraping the sciatic nerve. Another physician claimed liable to pass on from weak heart. Completely cured in three days by reading *Science and Health*.

13. P. 615: Healed of rheumatism and Bright's disease. "I did not expect to live very long. I did not go to the meetings, nor did I read *Science and Health* to be cured—not thinking of that—but to be saved from an everlasting hell hereafter."

14. P. 616: Grateful for many blessings. Hopeless invalid for seven years; painful back from operation; could not lie down; had to sit propped in a chair with pillows. One day while out walking was told of *Science and Health*. Bought book and read it; healed entirely.

15. P. 617: Freed from "neurasthenic" and other troubles. Pronounced a neurasthenic by a professor of materia medica, whose works are in general use. Had had eleven physicians. Almost all known drugs were prescribed, and many patent medicines. Read *Science and Health* eleven times straight ahead and many times skipping about. The book did the work and now a well man.

16. P. 618: Many ills overcome. Muscular rheu-

matism, dropsy and constipation of thirty years' standing. Husband cured of tobacco habit and kidney trouble.

17. P. 619: A helpful healing. Neuralgia of the stomach requiring morphine; severe case of croup in little boy cured almost immediately by reading *Science and Health*.

18. P. 620: Relief from many ills. Deafness, catarrh, tonsillitis.

19. P. 621: Health and peace attained. Treated by *eminent physicians* for hereditary consumption, torpid liver and many other diseases.

20. P. 622: Health and peace gained. Asthma, neuralgia in aggravated form, tobacco and liquor habits.

21. P. 623: Consumption quickly cured. What the doctors called consumption in its last stages; was getting morphine. Cured by reading *Science and Health*. Gained forty pounds in three months.

22. P. 624: A profitable study. Physicians said one lung was gone and the other affected with tuberculosis. I have two healthy lungs now.

23. P. 626: Healed of infidelity and many physical ills. Treated by leading physicians. Bright's disease, gravel in the kidneys, acute inflammation of bladder and prostate gland. Cured.

24. P. 627: Diseased eyes cured. Body completely covered with sores. Eye trouble pronounced incurable by two doctors, one a specialist. A clergyman and a doctor wept at the bedside almost daily. Healed instantaneously by Christian Science.

25. P. 628: The text-book healed me. Under physicians twelve years for abnormal growth.

26. P. 628: Obstinate stomach trouble healed.

27. P. 630: Dyspepsia quickly healed. Dyspepsia and constipation. "I was permanently and I might say instantly healed of these two conditions."

28. P. 631: After twenty years' suffering. Pronounced spinal trouble by a physician; healed instantaneously.

29. P. 633: From despair to hope and joy. Sick from childhood; called incurable by doctors; Bright's disease in the last stages; prominent specialists knew the case to be extreme; physicians "gave me up." Perfectly healed by reading the "little book."

30. P. 634: Truth makes free. Catarrh, sore throat, dyspepsia, bronchitis and loss of sixty pounds weight; cured in six weeks.

31. P. 635: Deaf ears unstopped. Hereditary deafness; catarrh of the head; grew worse despite the efforts of the best specialists of England and America. Cured by less than the first fifty pages of *Science and Health*.

32. P. 637: Saved from insanity and suicide. Heart trouble, kidney complaint, headache, female trouble, manifested insanity and tendency to commit suicide. Daughter "given up" to die with lingering consumption. Daughter went on three meals a day before the chapter on prayer was finished and was cured by the rest of the book. The mother was cured also.

33. P. 639: Stomach-trouble healed.

34. P. 640: Freed from many years of suffering. Stomach-trouble, which defied three good doctors and patent medicines; bladder trouble; rheumatism; grip; cataract on both eyes, and corns. Every remedy "heard of" and specialists failed.

35. P. 641: Relief from intense suffering. Dangerous kidney disease that no medicine could help.

36. P. 642: Grateful for many blessings. Many physical troubles.

37. P. 643: Grateful for moral and spiritual awakening. Cured of drinking, smoking and tendency to dishonesty.

38. P. 645: Hereditary disease of the lungs cured. Hereditary lung trouble; stomach trouble; ovarian trouble; eye trouble certain to end in blindness.

39. P. 646: Text-book appreciated. After interviewing representatives of "over sixty per cent. of the nations of the earth, under their own vine and fig-tree, states 'what my eyes have seen and my ears heard.'"

40. P. 647: Rupture and other serious ills healed. Rupture; inflammatory rheumatism; catarrh; corns and bunions.

41. P. 648: Mother and daughter healed. Medicine every day for twenty years for constipation. Treated by doctors and specialists, osteopathy and magnetic treatments, change of climate and operation.

42. P. 649: Liver complaint healed. Liver spots all over the body. Treated by numerous doctors for two years. Cured when half way through *Science and Health*.

43. P. 650: A convincing investigation. Fear of suffering maternally inherited.

44. P. 652: Deafness and dropsy healed. Deafness; dropsy and consumption.

45. P. 653: Grateful for many blessings. Headache; weakened internal organs; atheism and measles in one day.

46. P. 655: A joyful experience. Chronic stomach-trouble; severe eye trouble; painful rupture.

47. P. 655: An ever-present help. Painful eye

trouble vainly treated by specialists; catarrh, tobacco heart; liquor heart.

48. P. 657: Severe eye trouble overcome. Need of glasses unrelieved by specialists; certain blindness impending.

49. P. 658: A testimony from Ireland. Rheumatism; debility; chronic constipation; astigmatism.

50. P. 659: The text-book makes operation unnecessary. Headaches and stomach trouble.

51. P. 660: Kidney disease and eye trouble healed.

52. P. 661: Disease of bowels healed. Painful disease which physicians failed to "diagnose."

53. P. 662: Healed by reading the text-book. Kidney disease pronounced incurable by specialists. Need of glasses.

54. P. 662: A testimony from Scotland. Rheumatism pronounced incurable by the doctors; colds and weak chest; bilious attacks.

55. P. 664: Curing better than enduring. Weak lungs; treated and given up by ten doctors in five states; three doctors diagnosed paralysis of the bowels; constipation. Lungs now sound; bowels normally active.

56. P. 665: Severe eczema destroyed. Eczema all over the body; given up by five doctors.

57. P. 666: *Science and Health* a priceless boon. Paralysis of the bowels which various doctors said was incurable; malignant yellow fever; need of glasses.

58. P. 666: A critic convinced. A disease since childhood for which there was no known remedy.

59. P. 667: Born again. Cured of self-conceit; egotism; selfishness.

60. P. 669: Restless sense of existence destroyed.

Ulceration of the stomach; agnosticism; doctor said could live but a short time.

61. P. 670: Morally and physically healed. Rheumatism of mother; weak eyes; need of glasses; congenital disease; profanity; temper; tobacco habit; malice, revenge, etc.

62. P. 672: Health and understanding gained. Congenital invalidism.

63. P. 673: An ever-present help found. Fracture of the jaw; chronic and malignant diarrhoea; deafness.

64. P. 675: Many physical and mental troubles overcome. Tuberculosis of the face pronounced incurable.

65. P. 676: A new life gained. Tobacco and liquor-habits cured.

66. P. 677: A voice from England. Dyspepsia; congestion of the liver; weak eyesight; need of glasses.

67. P. 678: Depraved appetites overcome. Tobacco and liquor habits; profanity; stomach trouble; bad temper; avarice.

68. P. 679: Catarrh of stomach healed. Cigarette habit; cramps in the stomach.

69. P. 681: Spinal disease healed. So-called incurable spinal disease of ten years' standing.

70. P. 682: Many troubles overcome. Organic trouble unrelieved by a specialist; blurred eyesight; fatigue.

71. P. 683: Prejudice overcome. Stomach trouble; inward weakness; bilious attacks.

72. P. 684: A convincing testimony. Constipation with convulsions in a baby; croup; whooping cough; tonsillitis.

73. P. 686: Healed physically and spiritually.

Cured of quick consumption during sleep; need of glasses; constipation; dyspepsia; neuralgia.

74. P. 688: A voice from the South. A disease called incurable by all physicians.

75. P. 688: Healed after much suffering. Dyspepsia; nervous debility.

76. P. 690: Through great tribulations. Spinal trouble; insomnia.

77. P. 691: A helpful testimony. Colds; suffering; coughing; consumption.

78. P. 693: Desire for liquor and tobacco disappeared.

79. P. 694: An expression of loving gratitude. Has seen "nearly every so-called incurable disease healed."

80. P. 695: Healed of Bright's disease. Three doctors said: "I would not live a year or would be mentally unbalanced."

81. P. 696: Fibroid tumour destroyed. Chronic sore throat; hay fever.

82. P. 697: Light out of darkness. Chronic catarrh; laryngitis.

83. P. 698: A grateful testimony. "I was a wreck, physically, mentally and financially.

84. P. 699: Healed of consumption and asthma.

What has scientific medicine to say as to the possibility of recovery from the diseases here enumerated? The answer is forthcoming without hesitation. A symptomatic recovery is possible, assuming every diagnosis to be correct, and further, recovery is possible without any treatment whatsoever.

Spontaneous cure of cancer in rare instances doubtless does occur, but such a favourable outcome is not reasonably to be expected without appropriate and timely treatment. Spontaneous recovery from pul-

monary tuberculosis is extremely common. Valvular heart disease and Bright's disease of the kidneys, while not recovered from in the sense that the destroyed tissues are perfectly restored, patients with either, or even both of these diseases can, and oftentimes do live to ripe old age.

Thousands of women, especially those of the coloured race, carry uterine fibroids about in blissful ignorance that any such tumours exist. After middle life these tumours may shrink and practically disappear.

What of epilepsy? Julius Cæsar and Napoleon Bonaparte were epileptics, and neither died of epilepsy, nor does history record that they were saved by Christian Science.

What of fractures? Fractures without displacement heal rapidly. The "fracture" of the humerus in this list was claimed to have been cured in the first ten minutes after it occurred and with a loss of only thirty minutes from work, all told. Such a fracture could only have been an incomplete fracture. Moreover, what the doctor who "experimented" with an X-ray machine is reported to have seen in this case is no confirmation of a fracture—a "slight thickening." This testimony was written at a time when X-ray was in its infancy. Maintaining the fragments in correct anatomical position while healing takes place is the proper treatment of fractures. When this is not done, deformity, vicious union or non-union occurs. A bad result after fracture is so painfully apparent to the most casual observer, and such a knock-out to the pretensions of Christian Science that our "Leader" was shrewd enough to incorporate in her "little book" the following: "Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian

Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon." (401-27) Yes, indeed, Mary, much better!

Rheumatism is a self-limited disorder. Rheumatism today is not the rheumatism of a generation ago, when this testimony was penned. The first testimony of *Fruitage* gives a fairly good clinical picture of arthritis deformans, a chronic trouble that not infrequently will arrest itself and remain stationary for long periods of time—certainly long enough to get a testimonial into the mail.

The "eye-troubles" healed, seem to have been largely the wearing of glasses. Cataracts are named, but not once is the diagnosis justified by what is related in the "testimony." It is a matter of common knowledge that a good share of the glasses now being worn could be laid aside without greatly impairing the vision of those who thus adorn the face. However, do Christian Scientists still repudiate glasses, or do they "fudge a little" on this point as on dentistry?

"Spinal trouble" is a favourite expression with those who enjoy poor health. Spinal cord disease might mean locomotor ataxia. One of the diseases Christian Science loves to "cure" is this one, because it is reputed to be incurable. The disease becomes arrested at any stage for long periods of time, and even undergoes symptomatic improvement. Locomotor ataxia is regarded as a sequence of syphilis; and one more saving clause in "Christian Science Practice" permitting the faithful to leave the "spirochete pallida" to "606" and mercury, might save the face of Christian Science yet a little longer from inevitable impending innocuous desuetude.

Hunchbacks, the living evidence of cured tubercu-

losis of the bones of the spinal column, are familiar figures everywhere.

What is to be said of "consumption in its last stages," and when "one lung is entirely gone"? Ask any physician. A physician is called to "diagnose the case," in order to qualify him to sign the death certificate, else this little detail is attended to by the Coroner. This matter will be taken up again a little farther on.

"Catarrh" is, or was, quackery's best paying diagnosis. The person who escaped a "touch of" catarrh at one time or another was a medical curiosity in the closing days of the last century. "Catarrh," literally a flowing, is a term that can be applied to any degree of over-activity of any mucous membrane. Thus we see catarrh of the eyes, ears, nose, mouth, throat, lungs, stomach, bowels, bladder, kidneys; in fact, most of the organs of which a Christian Scientist has none. Catarrh of the stomach is possible only to those who have intestinal viscera; likewise such persons are anatomically barred from writing an acceptable Christian Science "testimonial."

Hernia or rupture, is an extremely common condition. In the United States and its insular possessions, there are fully 5,000,000 people suffering from rupture in some form. Spontaneous cure in infancy is of frequent occurrence. Recovery without treatment occurs less frequently with advancing age, though the condition may disappear for long periods of time, only to reappear. Surgery cures well above ninety per cent. of all cases subjected to operation. With these facts in mind, the reader can readily interpret an occasional cure of hernia when claimed for any form of treatment, and for no treatment, as in Christian Science.

Asthma, like dropsy, does not mean a great deal when used by laymen to describe illness.

Spasmodic croup in children is terrifying to a young mother, as are indeed many other not well understood conditions. Every physician knows that a hurried call in the middle of the night to a case of croup must be responded to promptly, or the patient will be well again before he arrives.

Constipation, generally a stupid and unnecessary habit, heads the list in frequency among the miraculous cures of Christian Science. This complaint keeps divine science fairly busy through the dull season in the healing business. The condition is not in itself startling, but its "instantaneous" cure might easily become so.

It will be rightly seen that *Fruitage* at full face value is far from convincing proof that Christian Science does any better than the "ordinary" doctor whom Mrs. Eddy so roundly berates.

If due allowance is made for such mistakes as are inevitable when laymen undertake the diagnosis of their own ailments, Christian Science at once appears at its true value as a system of healing, namely, the value of the powers of resistance to disease which the body naturally possesses. Again, if allowance is made for the part that physicians probably played in the management of many of the cases in the above list, and for the misrepresentation of what the "best" physicians and great "specialists" really did say of the cases reported "given up," *Fruitage* loses all right to be called "evidence" and sinks to its proper level—that of a collection of carefully edited patent nostrum testimonials.

In the one hundred pages of *Fruitage* not a single

failure is recorded. If Christian Science is of divine origin, the last copyrighted word in healing—of course, there can be no failures to record. Scientific medicine makes no pretense to infallibility. By publishing its failures really scientific workers endeavour to make their failures stepping stones to success. If Christian Science is what it claims to be, it cannot fail. No amount of "metaphysical" floundering can explain failure in a single case. If a lung can be restored when it is wholly gone, a leg can be restored after it has been amputated. The average person recognises the fact that the lung is inside the body and out of reach of his eyesight, while legs in these respects are different, hence "curing" the lungs, liver or kidneys, or preventing inflammation is much safer practice than demonstrating instantaneous cure of baldness. Much ado is made over healing the need of glasses, but not a word about the itch and head lice. Is the reader of *Science and Health* to infer that Christian Science refuses such cases? Perhaps the danger of making a diagnosis prevents the recording of some of the cures.

Surgeons set the day and hour for their operative treatment of the diseased conditions, which they attempt to cure. Since there are no failures in Christian Science, there should be no difficulty in arranging a time and place for the instantaneous healing of cases of cleft palate and harelip, restoring amputated legs, growing new fingers, thinking tails back on for a flock of sheep, and restoring *ordinary* truth and veracity to a Christian Scientist who has attained to the third degree of imbecility, known in "scientific" parlance as "understanding." Ordinary doctors would like to attend such a clinic. The owners of a copyrighted system of divine healing are overlooking a wonderful

opportunity to crush out all competition in the business of treating human ailments, by refusing some such demonstration as is here suggested.

Mrs. Eddy appears to challenge all doctors and says: "On this basis Christian Science will have a fair fight." (page viii, 1-15.) But before she "passed on," a footnote on page xii announced—"The author takes no patients, and declines medical consultation." This footnote does not appear in the latest edition.

It is perhaps a matter of supererogation to comment on why Christian Scientists will not tolerate investigation of their "science" by outsiders, even though the only conditions be *real disease and real cure*. A *post mortem* is particularly dreaded by all Christian Science healers.

Since Christian Science is a trade name for a money-making business, that of treating human ailments, and the directors of this business have demonstrated that they possess great business acumen, the conclusion is justified that the directors of this healing business do not believe that a frank and open disclosure of methods and end results is commercially advisable.

IV

THE FAILURES OF CHRISTIAN SCIENCE

IF Christian Science is divine, it cannot fail. The diseases pronounced incurable by medical men must, without exception, yield to omnipotence. God in defeat is not comprehensible. A system of healing that succeeds less than all the time is certainly not "divine." *Science and Health* records no failures. There are no Christian Science testimonials of Christian Science failures. A Christian Scientist in confessing the failure of his system of healing would, by that overt act, excommunicate himself. It is useless to look to the advocates and adherents of Eddyism for confessions of failure of this "system of mind healing." Such confessions would betray common sense and common honesty, and in matters of sickness no consistent Christian Scientist displays any such attributes. However, Christian Scientists do die. Mary Baker Patterson Glover Eddy died and remains too dead to use her telephone. The members of the families of Christian Science practitioners die, as do the practitioners themselves; and so far, they all stay dead. The patients of these "Mind" doctors die and they all require burial services that are "perfectly lovely." On the trail of every Christian Scientist is death. Christian Science is not *divine*. It is a bogus healing system that fails all the time. Its so-called successes are misunderstanding or misrepresentation—usually both.

The medical profession is constantly called upon to

treat Christian Science healers, and when these hypocrites recover through medical or surgical measures, they invariably ascribe their healing to mental treatment, and at once resume their gainful occupation—that of practicing medicine without a license. A Christian Science healer has use for the services of a physician when he himself is sick, and when in need of a fence between his nefarious business and the coroner. Instead of abolishing “sickness, sin, and death,” Christian Science makes very substantial contribution to all three.

Through medical channels request was made for the details of such cases as might reasonably be expected to recover under timely and proper treatment, but which through reliance upon Christian Science, resulted unfavourably. Physicians in all parts of the United States responded. The request for this information carried with it the promise that names would not be made public, and that these case reports be written in simple language free from technical terms. All but two of these case reports are from physicians.

The identity of the patient in one case will, of course, be surmised by every reader of this book. There is not space for all of the case reports received. Some of the worst and most revolting are omitted. Similar examples of Christian Science failures can be found in almost every community in this country. The reader is requested to discuss these cases with any competent physician. In this way, a better understanding can be had of the crime of Christian Science.

These accounts of the failures of Christian Science are not open to dispute as to results. No metaphysical antics can make successful claim to “healing” a disease that killed the patient. Death and recovery do

not lie in the same direction. Those who die in Christian Science surely do not illustrate any efficacy of this method of treating human ailments.

The names of the Christian Science practitioners who are involved in the cases here reported, and who have paid five dollars a line to advertise the fact that they have been approved by the Board of Directors of the Mother Church, are withheld from publication, as these failures are the failures of this system of Mind healing, and not the failures of individuals.

Graven on the walls of the Mother Church in Boston are the following words from *Science and Health*: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine." (365-15, 19) On the same page of this self-same book Mrs. Eddy can again be quoted in the following words: "If hypocrisy, stolidity, inhumanity, or vice finds its way into the chambers of disease through the would-be healer, it would, if it were possible, convert into a den of thieves the temple of the Holy Ghost." (365-25, 19)

If Christian Science were of divine origin, what Mrs. Eddy says of "one visit" healing would occur every time. The reader is invited to make his own application of the second quotation from this "Mother-God."

These accounts of Christian Science failures from everyday life speak volumes to those who have the understanding of experience. The picture of little Esther, dying of pneumonia, forced to keep up and about, begging for a moment's respite from exhaustion in mother's lap, and repulsed with "Run along and play with sister," will bring home to every normal

mother the feeling that this parent was obsessed by something strangely, brutally inhuman. The reader who gives thoughtful consideration to the accounts of failure filling the pages which here follow will know that the trail of this modern sorcery is marked by the slaughter of innocents. Here and there a touch of comedy appears; but, for the most part, these cases are tragedy—useless, cruel waste of human life.

Cancer of the Breast—Fatal.

A woman, aged 42, the mother of three children, in age ranging from about eleven down to three, gave the following history: In June, 1920, she noticed a lump in her left breast which, continuing to increase in size, led her, in August, two months later, to consult Drs. T. and H., who made a diagnosis of probable malignancy. The patient's sister, an adherent of the Christian Science faith, persuaded her to rely on Christian Science rather than follow the advice of the physicians, who urged operation. Accordingly, the patient, buoyed up by the promise of certain cure without operation, began taking treatments of a practitioner named Mrs. H.

The patient visited the practitioner once a week to receive treatment, and incidentally to make payment of the weekly charge of five dollars. During the rest of the week absent treatments were given. These treatments were continued until the patient was too weak to visit the practitioner, who lived a dozen miles away. Furthermore, the practitioner requested the patient to take treatment from some one else, as mortal mind was interfering with the case and she could do no more.

Conditions becoming alarming, the husband insisted on calling in a surgeon. On February 14, 1923, I was called to the home to "arrange for the operation" previously advised by Drs. T. and H. Upon entering the room where the patient lay reclining on a couch, she arose and literally staggered as she advanced to greet me. I shall never forget the picture presented in this poor woman's home—poor in a double sense. The patient, yellow as a lemon, so short of breath that her voice was scarcely audible, said that she thought everything was coming along all right, but to please her husband she had decided to withdraw her opposition to surgical treatment, and wished me to make the necessary arrangements for immediate operation.

A brief examination showed an emaciated woman, who appeared many years older than the age given. Her skin was intensely jaundiced from secondary cancerous involvement of the liver, and it was evident that dissolution was near at hand. In reply to the patient's question as to how soon she could have the operation, I replied that I did not advise operation.

In the adjoining room the older of the little children, a girl of perhaps ten or eleven, was attempting to prepare a belated breakfast for the three little ones. On every hand was evidence that the mother had been compelled to give up her household duties. As I looked upon this little family, my professional side gave place to that of the father, for I have little ones of my own. The impending tragedy about to destroy the happiness of this humble home and to despoil this little group of the mother's guiding hand, to me was a situation most tragic. I asked the husband and father to step outside in order that I might tell him privately that an operation would be worse than useless. The poor woman's

suffering lasted just two weeks longer, when she "passed on," as her sister informed me—the same sister whose pernicious advice was responsible for this untimely death.

Diphtheria—No Antitoxin—Death.

Several years ago, a woman came to my office and asked me to accompany her to a little cottage in the neighbourhood. We were met by the father and mother of a little girl whom I was asked to examine. The little patient, ten or eleven years of age, presented a strikingly beautiful picture as she lay in her little bed with her hair fallen in tangled golden ringlets over her shoulders and upon her pillow. As I approached the bed, I could see that she was not breathing, and on closer examination, found she was dead.

I informed the parents that the child was dead, whereupon they contradicted me, saying: "She is not dead, but has passed on." I asked why they had sent for me, and they replied: "Only to conform to the rules of the Health Department which require a death certificate."

They said that they knew that the child was not dead; that the Lord had called the child home where they would meet her in the future as the child they loved and where she would always be a child to them.

There was not a tear in the eyes of either parent. I asked them what the child had been complaining of, and how long she had been sick. They replied that she had not been sick at all, but in her childish ignorance and innocence, she thought that she had a sore throat for almost a week.

I asked them to give me a spoon with which to depress the tongue so that I could examine the throat.

This they did, and, as I expected, I found a diphtheritic membrane covering the tonsils, pharynx, and palate.

I told them that the child had died of diphtheria, and could have been saved by a single dose of antitoxin, had they called a doctor a few days before. This they disputed; and they seemed perfectly satisfied that the child had "passed on."

I refused to sign the death certificate, and made this a coroner's case, where it stands as a matter of record in the coroner's office in this city.

Mental Obstetrics—Fatal Postpartum Hemorrhage.

My attention is attracted to your study of the question of the dangers of relying on Christian Science in cases of serious disease. I am sending you an account of my worst case.

The subject of this sketch of Christian Science malpractice was a Mrs. B., a strong, rugged woman, already the mother of *two* healthy children. I had seen this woman about town frequently and was aware that the number of children in her household was soon to be augmented. I also knew the family to be Christian Scientists. At four o'clock one morning, this woman's husband called me to come down quickly and bring instruments.

I hastened to the "B." residence and was met at the door by a woman in nurse's costume, who conducted me to the bed chamber. Mrs. B. stated that she was feeling "all right" and that nothing had happened. Her appearance belied her assertions. Her face was ghostly white and she was pulseless at the wrist. A baby had been born, but the room and bed were clean and tidy and betrayed no visible sign of any untoward

condition. The patient, however, was exsanguinated. It was perfectly evident that she had suffered a dangerous, if not fatal hemorrhage. She was no longer bleeding; she no longer had blood enough to sustain hemorrhage.

Seeing death written in her face, I summoned Dr. R., living two blocks away, and while he was coming, I hastened to the hospital, a distance of one block, for a blood transfusion outfit. Dr. R. answered my urgent call for assistance so promptly that I found him waiting when I returned to the house. The patient was already dead upon Dr. R.'s arrival. The husband and the nurse both denied that there had been any hemorrhage, but Dr. R. and myself could not credit their statements, and agreed that the woman came to her death through loss of blood. Later, the patient's aunt, who is not "in science," divulged the fact that the husband, before calling for help, had burned the blood-soaked bedding, and that there had been enough of it to fill the furnace a second time.

I refused to sign a death certificate. The husband, backed up by an attorney, endeavoured to coerce me into sparing the family and the Christian Scientists the odium of a coroner's inquest. In spite of their cajolery and their threats, I stood my ground. I told them that they were this woman's executioners, that in this day and age, with so many safeguards available to avert disaster on occasions like this, it grieved me greatly to witness the taking of human life through such crass ignorance, and that I greatly regretted that the little hurt to their business incidental to a coroner's inquest was all that a criminally inadequate law could do. The coroner held his inquest, and furnished the certificate, assigning as the cause of death, "post-partum hemorrhage."

Diphtheria—Untreated—Fatal.

I am hoping that the following case report may be used to discourage withholding proper treatment from children suffering from diphtheria, that dread disease so fatal in early childhood.

A little girl, one of four bright children that made up the family of a Christian Scientist living in our little city, was taken sick with sore throat. The little sufferer was given very little consideration and scant heed was paid to her complaint of pain on swallowing. Christian Science treatment, whatever that may be, was administered by the parents at first. However, as the child seemed to be getting worse instead of better, a regular Christian Science practitioner was employed, but her treatment was equally unavailing. Conditions becoming worse and worse, a practitioner of reputed greater power was summoned from a nearby city, who gave absent treatment from the "big city." The result was the same, the little patient continued to grow worse and slowly choked to death. I have known a number of instances where Christian Science proved useless, but do not recall any others so tragic as this.

Tuberculosis—Hemorrhage—Death.

Last August I received a call to Mr. K.'s house, and found that he had suffered a severe hemorrhage from the lungs. I had previously examined his sputum and found tubercle bacilli. The young man was rejected in the draft. A year ago he started a bakery and was the chief baker. From the standpoint of the public this was an unsanitary proposition. He worked long hours and his vital strength was greatly diminished.

The last time I saw this young man alive was on the

eighth day of September. At that time he expressed a strong desire to get back to his business. I told him that such a thing was extremely inadvisable. The time set for him to remain quiet in bed was from six to nine weeks from the date of his hemorrhage. It was plain to me that my advice was contrary to the wishes of the patient. The next day a Christian Science practitioner was called. The patient was promptly told that there was not the least danger in getting out of bed and attending to his business at once. Three days later, I was called to the telephone by a local undertaker, who asked me to sign a death certificate for Mr. K. The undertaker informed me that a Christian Science practitioner had been installed as adviser to the patient and had advised the patient to get up and around without fear of any consequences. The patient had followed the practitioner's advice. The exertion of getting up had brought on an alarming hemorrhage which ended in the patient's death within a few minutes. I signed the death certificate. The name of the miserable fanatic who treated my hemoptysis case to death is carried on the list of those given approval by the Christian Science officials as published in *The Christian Science Journal*.

Uterine Fibroid.

The patient had been under Christian Science treatment for three years. Her complaint had been of uterine hemorrhage, which recently had grown much worse. Realising that her strength was ebbing away despite the assurance of the Christian Science practitioner that everything was all harmonious and that Christian Science always healed the fear of disease in cases like hers, the patient, overruling her husband's wishes,

called in a physician. A diagnosis of uterine fibroid with pelvic sepsis was made, and the patient sent to the hospital for operation.

The patient was as "white as a ghost" and very weak from loss of blood, and from the effects of the septic infection. The hemoglobin value was only thirty per cent. Operation was the patient's only chance, so the tumour was surgically removed and drainage established. On account of the great anemia and the complication of sepsis, an unfavourable result was feared, but she managed to pull through.

Her recovery marked the close of the reign of Christian Science in this household. This woman, at this writing, January, 1924, is in robust health, but still shudders when she allows herself to think how nearly her dependent children came to losing their mother through their father's addiction to Christian Science.

Pneumonia in a Child.

Just twenty years ago we lived next door to a family of Christian Scientists. The husband and father had recently died of typhoid fever, leaving a family of children, the younger ones being Janet, aged three, and Esther, who was five. Late in the fall, Esther was taken sick with a severe cold. She drooped about the house, coughed, and complained of a pain in her side.

A Christian Science practitioner was employed—a Mrs. B., who came to the house every day to give treatments. The healer would sit in the presence of the child and quote from *Science and Health*. Many times she would repeat: "I can see your father now, he was about to embrace Christian Science just before he passed on, and had he done so, he would be with his little girl today." Esther was encouraged, and wishing

to please her mother, frequently asserted that she was not sick. I asked the mother why she did not put some oil on the little lips and nose, as they were so sore and angry-looking. The mother replied, "I am afraid that God would desert us if I used a material remedy." I told her that I read and followed the Bible, too, and that the Saviour anointed with oil. She said, "I wish I had your faith, but I'm afraid." The little child was trying to appear well. While I was calling, she stood in the open doorway in the chill wind and coughed so that it made my heart bleed to look at her. After a few minutes, little Esther came to her mother's side and, half whispering, said, "I feel better, mamma, won't you let me sit in your lap a little while?" The mother said, "Run along, dear, and play with baby sister, I am talking to Mrs. C."

The following day, an older brother came into our yard. I asked him about Esther. He said that the lady healer was in the house then and that he had just overheard her tell his mother that Esther was doing fine, that the only thing to fear now was the opposition of the neighbours. The boy's quivering chin, his worried and anxious look, told me a different story. He came on into the house. I encouraged him to get their former family physician, who had always called Esther his "best little girl." Upon entering the house the mother, in great surprise, said, "Who sent for you?" His answer was, "Where's Esther?" and strode upstairs. In a little while he came down again looking very serious. He said to the disturbed mother, "Esther has pneumonia; she is nearing the crisis, and I'm afraid my 'best little girl' is slipping away."

The doctor refused to leave the house. Toward midnight the little sufferer seemed easier, but oh, so pale.

Calling feebly to her doctor friend, who was already as close to her bed as he could get, she said, "I'm going to sleep now, Doctor, good night, I'll see you in the morning." But for little Esther the morning came that night. This tragedy so affected the mother that she made me a sort of health guardian for the baby, and ever afterward, when Janet seemed indisposed, she was sent to me.

Cancer of the Breast—Operation Delayed.

About two years ago I had referred to me a middle-aged woman who came to see about a lump in her breast which had been pronounced suspicious by the family physician. My examination showed a tumour of the right breast and another large growth in the arm pit. This last named growth was as large as a goose egg and upon my inquiring how long the family doctor had been watching this tumour grow, the patient replied: "To tell the truth, our home doctor did not see this lump until yesterday. We are Christian Scientists now and have not consulted any doctor for several years.

I advised immediate operation and remarked that we would make the best of a serious situation. The patient, now thoroughly alarmed, was eager for prompt surgical intervention. A radical operation was done. A recurrence has been operated upon, X-ray is being used with a powerful machine, but I do not feel very hopeful of the outcome. I am aware that my concern for the welfare of this patient will be condemned by Christian Scientists as harmful to the patient's chance of recovery. But I entertain no such foolish notion. This same solicitude for my patient's welfare has led me many, many times to insist upon

early operation in similar cases and with most gratifying results.

Christian Science and Insanity.

During twelve years of service as Superintendent of a State Hospital for the Insane, we have had numerous instances wherein insanity and Christian Science have been so blended that it was hard to draw the dividing line between the two, if there be any such dividing line that can be drawn.

Of course, from a psychiatric standpoint, Christian Science is nothing more nor less than a delusion, and a delusion is one of the many symptoms of mental disturbance.

Uterine Fibroid—Insanity.

A woman, the wife of a grocer and the mother of three children, at the age of forty, developed a uterine tumour. She likewise suffered the inconvenience and the unfavourable influence upon her health that so frequently come from decayed teeth. Both her uncle, who is a physician, and myself insisted on dental and surgical treatment for her various ailments. At times, her condition occasioned grave concern on account of the severe hemorrhages which she suffered.

She was visited by members of the Christian Science sect, who are always to be found on the lookout for business, and she fell for their unbounded promises of complete restoration to "harmony." She suffered an attack of influenza. The practitioners and a Christian Science nurse were given full charge of the case. The husband, becoming alarmed, ousted the pretenders, and secured real doctors and nurses. Physically, she recovered, but mentally she never came back. She has fixed

delusions and the outlook for her recovery is very uncertain. I am convinced that had this woman had timely dental and surgical attention and had escaped the Christian Science hounding that was forced upon her, she would today be in sound health. On the contrary, she is confined in a sanitarium, away from her family and with very little prospect of regaining her reason. There is no insanity in her family, no "science," no delusions or other evidence of mental aberration.

Insanity—Following Disastrous Results of Christian Science Practice.

One of the most consistent and ardent followers of the teachings of the much-married Mary Baker Eddy formerly lived in my home town. This misguided woman of the sublime faith in Mother Eddy witnessed the sacrifice of one of her children through untreated diphtheria. Then followed the loss of a son, who departed this life through a fear of pneumonia. A daughter got married and the son-in-law developed a fatal infection of the hand.

Her husband, co-believer in the wholeness of the all and the allness of the whole, fell into the hands of the surgeons and persisted in relapsing into error with most annoying regularity. This series of disasters unhinged what little mental equipment she had left which, by the way, was no great amount in the beginning, and she became a nuisance to the community. She is now a patient in the State Hospital for the Insane at P——, where her surroundings are at last harmonious and the atmosphere of lunacy uncontaminated with reason or common sense.

She now enjoys the companionship of many a Mrs.

Eddy who believes herself God, and can hold converse with those who speak with the authority of angels and enjoy the consciousness of being co-equal with Jesus. What a haven for a third degree Christian Scientist!

Benign Tumour—Suicide Attempted.

Your letter in the *Indiana Journal* comes to my desk just at the time of an experience that is apropos.

A young lady, twenty-two years of age, a virtuous girl of an estimable family, was brought to the hospital with a self-inflicted gunshot wound of the head. Dr. J. S. is the surgeon in the case, and I administered the anæsthetic. The patient was in considerable shock, but fortunately the bullet, which entered at the right temple, ranged forward and was lodged just behind the frontal sinus. It was removed, and she made a good recovery. For a number of days she refused to give any reason for her attempt on her life. Before leaving the hospital, however, she finally divulged to Dr. S. the fact that over a year ago she had noticed a small, painful tumour near the urethral orifice.

Following the misleading dictates of her modesty, she decided not to consult her family physician, but to go to a lady science reader whom she happened to know. This practitioner told her that the growth was what doctors called cancer, but that she could cure it after a number of readings. The young lady took the treatment faithfully, but continued to report to the reader that she was getting no better, and that the growth was still very painful, especially upon urination. A few days before the rash act of the patient, the practitioner was forced to acknowledge that she was unable to cure the "cancer," and that further treatment would be unavailing, as some one was interfering in her case.

The poor girl was so distraught at this information that she attempted suicide with almost successful result.

At the conclusion of this recital, she gave Dr. S. permission to examine her, and he, of course, discovered a urethral caruncle, which was removed in a very short time under local anæsthesia. The young lady has now left the hospital perfectly well, but having learned, at a frightful cost, the effects of consulting other than a reputable physician.

Strangulated Hernia—Sepsis—Peritonitis—Death.

On April 30, 1922, a few hours before a confirmed Christian Scientist "passed on," I made my first professional visit to her bedside. It was just another "same old story"—impending need of a death certificate. The stench of a decomposing human body in the house is too much for even non-smelling Christian Science nostrils, hence it is mandatory from Boston upon Christian Scientists everywhere to "obey the law," and secure a burial permit.

Here is what I found: The patient, a woman of forty, lay in semi-stupour, with high fever and fluttering pulse. The odour in the house was vile beyond description. Steeling myself to the task, I proceeded to determine the cause of all this. I found the skin of the abdomen much thickened and very red. The same condition prevailed over the right hip and down the right thigh as far as the knee. This dark reddened skin was much swollen and fluctuant, while in the right lower abdominal area there was a black and gangrenous spot two by three inches in extent. This gangrenous area displayed irregular ragged openings from which exuded bloody fluid, gas, and fecal matter.

During my examination, which was not unduly pro-

longed, at least three pints of horribly-smelling gaseous and pus-like fecal matter escaped from the region of the right groin, befouling the patient's person and the bed upon which she lay. The patient was in the last stages of sepsis and peritonitis, and she was mercifully released by death a few hours later. A post-mortem was refused; indeed, my ante-mortem examination made an autopsy unnecessary.

The history of this case, as reluctantly confessed by the inner circle of this affair, was as follows: For about one year this woman had been annoyed by a "little hard swelling" in the right groin. Upon lying down, she could, by a "little rubbing and prayer," cause this swelling to disappear. On the evening of April 17, 1922, the swelling reappeared, but the usual recumbent position, rubbing and prayer failed to yield the customary relief.

Two professional Christian Science practitioners were then employed. Armed with *Science and Health*, they administered what they were pleased to call "treatments" up to the time of my visit. When I was sent for, one of the "healers" withdrew, but the other said that she would continue her "treatments." Before noon of the following day, the undertaker began his treatment.

This fatal case of neglected strangulated hernia, in a Christian Science adherent, faithful to Eddyism for nearly a score of years, and in a woman of superior intelligence in other respects, is a most tragic, a most cruel example of the folly of worshipping and following after that mental freak—Mary Baker Eddy. I trust that publishing the revolting details of this case may open the eyes of some who delude themselves into thinking that Christian Science does no harm.

Cancer of the Breast.

The patient, a music teacher, aged forty-five years, came to me at the suggestion of Dr. R. C., who had known the family for many years, although he had not rendered any professional service for a long time. The patient, accompanied by an elderly woman, of apparently seventy years of age, whom she introduced as her mother, announced that she was convinced that there was nothing the matter with her, but to please her mother she had consulted their former family doctor, who expressed a desire to have me make an examination and give him an opinion as to the advisability of surgical interference.

An examination of the patient revealed a cancer of the left breast in an advanced stage. The tumour had broken down and there was a large and offensive ulcer over its most prominent part. The glands in the axilla were enormously enlarged, and the size of the left arm was twice that of the right. Masses of cancerous glands were visible along the clavicle; and there was embarrassed breathing from intrathoracic extension. The patient asserted that she was not at all concerned about her condition, but if I thought an operation was indicated, to please her dear old mother, she would submit to whatever I thought best to do. I stated that, in my opinion, an operation would not do her any good, whereupon she turned to the mother and triumphantly said, "Didn't I tell you so?" The mother sensed the situation correctly and was not in the least comforted.

The old family physician was called upon for his professional services once again in a few weeks, after which that dear old mother was left in the home alone.

Lung Abscess—Fatal.

Mrs. J., aged fifty, a very large fat woman, was an ardent Christian Scientist for many years prior to her death. She contracted a cold and for some time was troubled with a cough. She was not seen at this time by a competent physician and so no accurate diagnosis was made. She suddenly became worse, with high fever and difficult breathing. Her Christian Science healer called a quack doctor in consultation, who said she had pneumonia. The two fakers continued to attend for a week or two, assuring her that she was steadily improving. She began to expectorate a foul-smelling sputum and was told that this was a favourable sign. Suddenly, one afternoon, while sitting up because of difficult breathing, she was suddenly overwhelmed with a gush of fetid pus. It poured from her nose and mouth and filled her lungs by aspiration. She and her husband became alarmed and sent for a surgeon. On his arrival he found the woman cyanotic, struggling for breath, drawing in pus. An abscess of the lung had ulcerated through into a bronchus. A hasty effort was made to drain the chest, but the patient died a horrible death, strangled in foul-smelling pus before preparation could be made to operate. A drainage tube a few days earlier would have saved her life. She died a victim of Christian Science and fanaticism.

Scarlet Fever—Kidney Complication—Death.

In the fall of 1914 I was asked, one evening, to see a three-year-old boy, the child of people theretofore strangers to me, who told me that the child had been refusing food and vomiting for three or four days. He had, that evening, become unconscious. No physician, it was claimed, had seen him.

The child was characteristically desquamating about hands and feet and the face and limbs were markedly edematous. He died the following day and, although I reported scarlet fever and signed the death certificate on the same day, nobody asked any questions. I did not learn until afterward that both parents were "pious" Eddyites.

A Typical Letter.

DEAR DOCTOR:

I have just seen your letter as it appears in the *Ohio State Medical Journal*. I am sorry I have never kept full records as to all Christian Science fatalities, but a few cases stand out before me very prominently.

A woman upon whom I had made a successful Cæsarean section came to me a few years later with a cancerous nodule in her breast, the size of the end of my finger. I at once advised radical operation. She returned about a year later, having been under Christian Science treatment in the interval. By that time the cancer had assumed huge proportions, and the case was hopeless. I operated for palliative purposes to render her more comfortable, but the end result was the same.

I saw an elderly woman about midnight, with a physician who had just been called in the case. She was suffering with typical symptoms of intestinal obstruction. She had been having these symptoms for several days, but had been taking Christian Science treatment. She was sent to the hospital and operated upon at once, but found a gangrenous condition of the bowel with rupture and the exitus was prompt.

Only recently two prominent ladies of this city, both former members of the School Board, died of cancer.

Both of them had been under Christian Science treatment, the one until her death, the other until a few weeks before, when she slipped over into the hands of the Abrams cult.

I have had a considerable number of cases in which the patients switched their Christian Science treatment in time to be saved, but the necessary operations were much more serious than they would have been could they have been made earlier.

When your book appears I shall certainly read it with much interest, and hope it will be widely circulated among the laity.

Ovarian Cyst—Delayed Operation—Death.

Enclosed find a photograph of a woman, who was living in the heart of a large American city while this immense ovarian cyst was forming. All the while she was depending on Christian Science to remove it. This photograph was taken after her admittance to a hospital. The tumour had been growing for three and a half years before her condition became so desperate that she was forced to seek "material" relief. The woman was only thirty-six years of age, and previous to her illness her weight had never exceeded one hundred and twelve pounds. After the development of the tumour to its greatest size, the patient weighed two hundred pounds, more than half of which was tumour.

This patient presented a shocking appearance—thin face, thin arms and lower limbs and such an enormous abdomen that when she lay in an ordinary hospital bed, a second bed was required alongside the first, in order to support the abdomen with its contained tumour. When this tumour had grown for eight months, it became smaller by bursting through the vagina, but

within a few weeks it became as large as before, and continued to grow, up to the date of her admission to the hospital. On the day before she entered the hospital she was taken with a sharp cutting pain in the right dorsal region, feeling as if the eighth rib had been broken, and on the day of admission there were similar pains on the left side. Previous to this time she had not been confined to bed.

The patient had great difficulty in breathing and was in very bad condition. No attempt at a radical operation could safely be made. Palliative aspiration was done during the week following admission to the hospital, but she gradually grew weaker and weaker until she died.

An autopsy showed an enormous ovarian cyst with complicating pathology. I call this case a perpetual monument to the folly of trusting Christian Science in cases of real disease. A timely surgical operation would have saved this young woman's life as thousands of similar cases attest.

Infantile Paralysis.

Inspection and quarantine resisted. One of the older physicians of this city asked me to call and see a child in the family of a Christian Scientist. The doctor suspected the illness to be infantile paralysis, and wished my opinion in the matter.

I made the visit as requested, and was met at the door by the patient's mother. In spite of my credentials as Health Commissioner, she refused to let me in. She went back into the house and telephoned two or three times. As she still refused to admit me, I started for the patrol box, threatening to take her to the police station. I was then called back and per-

mitted to make the necessary examination. Examination revealed the fact that the child was suffering from infantile paralysis. The usual quarantine was established and enforced.

Smallpox—No Quarantine for Five Days.

R. S., a boy of sixteen, received Christian Science treatment for whatever ailed him for several days. The healer, an approved practitioner of this cult, says she gave only absent treatments at first, but as the boy continued to claim he was sick, she made a personal visit. At this visit the healer discovered an eruption. In the meantime, the boy had been placed in the home of a friend of the family, a Mrs. M., also an approved Christian Science practitioner. This change of residence took place on January 25, 1924. The boy, with the eruption on his face and body, came and went, in and out, of an apartment house in which six families lived. On January 25th, he visited two picture shows and mingled freely with the crowds, all the time receiving treatment for his so-called eruption. On January 29th, the Health Department learned of the matter, ascertained the boy's ailment to be smallpox and at once removed him to the Isolation Hospital.

All this occurred in a populous residence neighbourhood of Chicago, and there followed numerous other cases of smallpox in that part of the city. There is no way of determining how many of them were due to this one. It is idle to say that Christian Scientists comply with the laws concerning communicable diseases—they cannot, and they do not.

Vaccination Treated—It "Took."

Three years ago we had an epidemic of smallpox.

Vaccination was ordered in the schools. Two of the teachers and one pupil were Christian Scientists. They did not refuse to be vaccinated, but asserted that they had prepared themselves so that it would not "take." It fell to my lot to vaccinate all three, and to inspect their arms to ascertain which ones had been successful. I was gratified to discover that, in spite of their "preparedness," all three had typical reactions. I can testify that this variety of prayer is no match for vaccine virus, provided it is well rubbed into a properly prepared area of the skin of a Christian Scientist.

Pneumonia—Tetanus—Lockjaw—Two Cases.

In 1908, I was requested by the supervisors of our township to go and see a Miss S., who had been reported sick, and who had been under the care of "Scientists" for some time. I was asked to ascertain whether or not it would be safe and proper to remove her to the hospital, twenty miles away. On examination I found a thin, frail woman, quite ill. Her pulse and temperature were high, and she presented the signs and symptoms of pneumonia, but as is not infrequently the case in this very fatal disease, the patient was able to walk about the room. The treatment this case of pneumonia had had could well be summed up in two words—"forget it." I advised against moving the patient, feeling that a twenty-mile ride was out of the question.

Following my report, the supervisor went out to the house where the patient roomed to make some arrangements for taking care of her. Upon his arrival he learned that the practitioners, with two other members of the church, had taken her away. It was

brought out at the inquest that they had dressed her and made her walk five blocks in a foot of snow, and with the mercury in the neighbourhood of zero. Autopsy showed well developed lobar pneumonia in both lungs.

We have had two deaths from tetanus following nail wounds in the last twenty years. Both cases were treated by "Scientists" until the disease was well established, when, of course, the time for anti-tetanic serum to be of greatest service is past.

Christian Science in a Hospital.

A few cases here are getting Christian Science treatment. Brief notes concerning the cases follow:

I. N. G., male, originally admitted in 1916, at the age of forty-eight. Diagnosis—paralysis-agitans. The patient has been gradually getting worse since admission. A Christian Science practitioner visits him every two weeks.

II. E. F., male, aged sixty-seven. Admitted January 13, 1923. Diagnosis—tabes dorsalis (locomotor ataxia). Definite locomotor gait; uses wheel chair; has urinary incontinence. Practitioner visits him irregularly.

III. E. Y., aged fifty-six, female. Admitted November 2, 1922, through Department Charities. Had cerebral hemorrhage three years ago with resulting paralysis of left arm and leg. There is marked contracture of the left hand. Has practitioner weekly.

IV. B. K., aged thirty-three, female. Admitted October 8, 1923. Cerebral hemorrhage in 1920, with paralysis of left side, arm and leg. Wassermann four plus. Can get about slightly. Also has interstitial nephritis. Practitioner weekly.

V. E. R. W., admitted June 1, 1922, through Department of Charities. Diagnosis—chronic arthritis deformans. Has practitioner weekly.

VI. V. M. W., aged thirty-nine, male. Diagnosis—tabes dorsalis. Wassermann four plus. Definite ataxic gait; gets Christian Science treatment weekly. Refused antisyphilitic treatment. About November 28, 1923, this patient had an acute osteomyelitis of right index finger which suppurated. He would not come to the office for treatment until we threatened him with a prolonged stay in our psychopathic ward. The first joint had already suppurated out when we began to care for him.

VII. J. M. F., male, aged fifty-two. Admitted July 2, 1923. Was a committed patient sent to us by Psychopathic Court, with a diagnosis of presenile deterioration. When he arrived here we had to feed him with a tube and he had incontinence of both urine and feces. He was paroled to his daughter on August 11, 1923, for the purpose of getting Christian Science treatment. He was returned to us September 11, 1923, in very poor physical condition, and died October 17, 1923.

All of these cases have been under medical observation throughout their sojourn in this institution, and while the authorities have permitted the Christian Science healers a free hand in their treatments, there has not been the slightest indication in any case that this mental treatment has in any way benefitted the bodily ailments from which the patients suffer. Of course, this statement is entirely superfluous, as no one possessed of a grain of common sense believes that such organic diseases as are here enumerated are ever benefitted by any such humbug.

From a City Health Commissioner.

I consider Christian Science one of the greatest menaces to public health. I will quote you one or two definite instances:

I. *Scarlet Fever*. On February 6, 1920, June S—— was taken sick with scarlet fever. On February 13th, Alaine developed the first symptoms of the disease. On February 21st, Genevieve was taken sick with the same disease. Mrs. S. was the Christian Science practitioner treating these cases, which were not reported to the Health Department as required by the state regulations, pertaining to the control of scarlet fever. I called at the home and was informed that the children were not suffering from any contagious disease, and was refused admittance to examine them. The home was placed under absolute quarantine and the father summoned to court. He was defended by a lawyer. In the court they granted me permission to inspect the premises.

When I arrived at the house with the father and the lawyer I was informed that they did not give me permission to examine the children, only the premises. I informed them that they were all under quarantine and the father and the lawyer would not be permitted to leave the premises until after I was convinced there was no contagious disease there. I was then given permission to examine the children and found three well developed cases of scarlet fever. On March 2nd, Alaine died, and the certificate was signed by Dr. A. C. R., the cause of death, scarlet fever. Dr. R. was summoned into court, prosecuted and fined one hundred dollars and costs for not reporting a contagious disease. He was defended by the same lawyer that Mr. S. had previously. You will note that the first case of scarlet

fever was in this home unquarantined and the contacts coming and going from the sick room at their pleasure for eighteen days.

From a City Health Commissioner.

II. *Diphtheria.* A case of diphtheria, school girl, the mother informing the school nurse several times that the child was not sick. A school teacher boarding at this home notified me that she thought there was a case of diphtheria in the house. I called at the home. The mother told me that the child was not sick and refused to have me examine the child, although the glands of the neck were very much swollen and the child almost unable to open her mouth. Another school child in the family had a membrane extending about one-quarter of an inch out of the nostrils. I immediately placed this family in quarantine for diphtheria, excluded the boarder from the home, and took cultures from another child who was attending school during the nine days these cases were not reported. His culture being negative, he was allowed to change his residence in conformity with the state ruling. When these cases were ready for release, cultures were taken which were positive to diphtheria. These cases were being treated by a Christian Science practitioner.

III. *Smallpox.* In November and December, 1920, an epidemic of smallpox occurred, and the local Board of Health issued orders that all unvaccinated children should be excluded from schools until the epidemic subsided. There was considerable opposition on the part of the Christian Scientists. A reader of the Christian Science Church brought suit for \$25,000.00 damages against the individual members of the School Board, the principal and the superintendent of schools for

excluding his child, who was not vaccinated against smallpox. After many continuances this case was finally brought to trial. The court ruled against the Christian Scientists.

We have many cases where children suffering from chicken pox have returned to school not fully recovered from the disease, these cases not being reported. The mothers explain the diseases as strawberry rash, flea bites, and mosquito bites (during the winter months).

Many cases of other communicable diseases, as whooping cough, measles, German measles, etc., are discovered by the school nurses in homes of Christian Scientists; quite naturally the practitioners do not recognise them.

The objection made to a placard on the house is that it is suggestive and others get the disease from reading the sign by thinking disease, not by the exposure.

Diphtheria—Malnutrition—Consumption—Cancer.

While Coroner of ——— County, it became my duty to investigate the following cases. In each instance my office furnished the death certificate.

I. *Diphtheria*. A child, three years of age, died while under the treatment of a Christian Science practitioner. The healer visited the home three times daily at two dollars per visit, and gave three absent treatments each day at one dollar per treatment. Within a few hours of the end, physicians were called in, but were unable at that late stage to secure any favourable results from antitoxin.

II. *Malnutrition* in a child, aged one year. This patient received only absent treatments, the practitioner working from a distance of forty-five miles.

The child had been poorly nourished from birth, and had suffered from eczema. Instead of rational feeding as could have been had under the direction of a physician, the baby fought it out alone—and lost.

III. Death in this instance was from slow *consumption*. The patient was the mother of three children. No precautions to protect the other members of the family were observed throughout her illness. A Christian Science practitioner had the case for more than a year. The healer was very arrogant to the coroner who signed the death certificate.

IV. *Cancer*. This woman was an accomplished musician. Her death was a great loss to the community. She was attended by a Christian Science practitioner from the beginning of her illness. Autopsy showed a cancer of the large bowel. The patient suffered greatly for three years before she succumbed.

Mental Obstetrics—Doctor Repudiated.

Five years ago I attended one of the leading Christian Science women of this town through her first confinement. She explained that her neighbours would doubtless criticise her, if she did not have a doctor present. She was an old primipara, and the birth was slow and difficult. It became necessary to resort to instrumental interference under general anæsthesia. The case was long drawn out, and her complaints of suffering were bitter and vociferous. In fact, her behaviour throughout the ordeal was unrestrained and hysterical. After it was all over both she and her husband boasted that she “got along fine and had no pain.”

Their explanation of the use of forceps was that, being a doctor, I felt it necessary to make a bluff at doing something. Her nurse was one of those para-

doxical creatures—"Christian Science nurse." Why "nurse"? To most of us, at least, "nurse" suggests sickness or the helpless condition of infancy.

Ovarian Cyst—Operation Refused—Fatal Termination.

This case is that of my brother's widow, Mrs. H. The poor woman passed away in October, 1923, and was truly a martyr to this damnable hypnotic influence—Christian Science. She was assured by three competent surgeons that her tumour could be safely removed by means of an operation and that there was no reason why she could not be restored to health.

The experience that I have just gone through is the most heart-rending and tragic I have ever been called upon to face. In fact, I feel so strongly concerning it that I would be not only willing, but glad to bring suit against the two practitioners who were guilty of criminal negligence and responsible for the death of this poor woman, if I could have sufficient support. As the patient lay in bed both before and after her death, one would think that she had a pillow upon her stomach under the covering, the tumour was so large.

Mrs. H. died at a so-called Christian Science sanitarium conducted by a Mrs. H. S. D., who, by the way, is not a very good advertisement for Christian Science, as she, herself, has a goiter of immense size. Mrs. H. told me that she had suggested to both her practitioners that she wished to have an operation performed, and that one of them said: "You ought to be ashamed of yourself. The only reason you have not been healed is because of your lack of faith." The other said: "Of course, you know and I know that the removal of the tumour by means of an operation will not solve your

problem, as the real cause of your trouble is not the tumour, but is in your thought."

The sick woman's position was both pitiful and tragic. She was torn between the desire for relief and a haunting fear that should she yield to material aid, even to the slightest degree, God would forsake her. I, myself, felt almost like a criminal and a traitor, both to the memory of my departed brother, and to his widowed helpmeet. I could only confess my helplessness, as only a resort to physical force could have torn their prey from these two vultures in human form.

It was with inexpressible sadness and regret that I was compelled to confess myself almost without hope of being able to do anything further to help my brother's widow. This feeling of helplessness was, I think, the most agonising feature of the whole wretched baffling situation. I brought every possible influence to bear upon Mrs. H. that I felt would have any weight, but failed miserably at every turn. She was so completely under the domination and control of this iniquitous power that she seemed to have lost all confidence in even her best friends.

I implored the resident practitioner to permit an operation. She replied by letter, from which I quote: "Of course, from my standpoint, I don't see an operation, and could not advise it. Is it fair to expect it of me?" In a little footnote to another letter under date of October 20, 1923, this same practitioner said: "Sent for Dr. W. for a *diagnosis*. I believe I had forgotten to tell you about it." On the next day, October 21, 1923, this poor woman died, having been hounded to an untimely death. The final word for her is now graven on a tablet in the cemetery.

Mental Obstetrics—Two Deaths.

Seven years ago I was consulted by a young married woman who was expecting her first baby. A preliminary survey of conditions revealed the fact that the patient had a somewhat deformed pelvis. Though the condition was not marked, yet it might mean unusual difficulty in the case. I asked that she go to a hospital, as a matter of added safety, and I would care for her there.

Not hearing from the woman again till one day, meeting her sister, I made inquiry. The sister told me that the husband's mother was a Christian Scientist and that they had decided to engage a practitioner of that faith. When the time came they hired their healer. The labour was prolonged. The healer read and prayed, telephoned, read and prayed, still no baby. Natural delivery, it developed, was impossible, and this unfortunate young woman died in agony, and along with her died her half-born babe. The last I ever heard of this case was that the husband was preparing to bring suit against the healer and his own mother for causing the death of his wife and baby.

Mental Obstetrics.

A few days ago I received a hurry-up call from an old time member of my clientele. The call was occasioned by cries of distress coming from the top apartment, occupied by my friend's tenant. The woman in question was known as a confirmed Christian Scientist, and for nine months her faith had battled to repudiate her true condition.

My friend found her tenant entirely nude sitting on a commode, and evidently in great distress, constantly repeating: "Oh, God, give me faith to move my bow-

els." My friend suggested calling a doctor, but the woman, between exclamations of pain, said: "No, get a Christian Science practitioner." Presently the woman screeched, "God has answered my prayer—my bowels are moving, OUC——H!" On the heels of the woman's scream came another cry from the bowl beneath, and my friend, sensing the situation, took matters into her own hands and sent me a hurry-up call. Impelled by common sense—common to all animals except Christian Scientists fully matured in nonsense—my friend rescued the unwelcome baby from an early demise in the sewer. The Eddyite woman now consented to allow herself to be placed in the hands of a surgeon. A laceration of the second degree required stitches, and this matter was attended to on the fourth day under local anæsthesia. Toward the finish of the operation, the effect of the drug wearing off, the patient began giving herself mental treatments. She repeated over and over: "God is my light." Sandwiched between these expressions of divine metaphysics were a goodly number of lusty "*ouches*" accurately timed to the needle punctures through the skin. After all this, the patient has relapsed into that vacuous mental state which accepts at face value Mrs. Eddy's solemn declaration that: "To abolish marriage and maintain generation is possible in Christian Science."

Mastoid Abscess—Meningitis—Fatal.

A Christian Science nurse, by the name of P——, sent for me to "diagnose" a case. The "case" was that of a little girl eight years of age who had been troubled with a "running ear" for several weeks. Several attacks of earache ending in a "gathering" in

her ear had been "healed" by Christian Science. This attack, however, was not following the beaten path to harmony. The ear refused to break as usual, and the "nurse," still possessing a little remnant of human sympathy, was distressed to see the "little thing suffer so."

My visit was made in the evening, and I was asked not to let the child know that I was a doctor. I found the little patient in a dimly-lighted room with everybody going about on tip-toe, and carrying on conversation in whispers. The child cried out upon the least disturbance. The condition was plainly that of mastoid abscess complicating middle ear disease. I urged the parents to have an operation done that very night. They said they would think it over and let me know. Near midnight of the same evening the father telephoned me that they had decided to continue the "same treatment," that is, treatment by a Christian Science practitioner.

Seven days later, an undertaker came to my office to secure a death certificate for the little child. From him I learned the subsequent history of the case. There had been delirium, stupor, and convulsions followed by profound unconsciousness. In this condition the little sufferer had slept away. I refused to sign a death certificate, as I considered this death unjustifiable homicide, and a very proper one for the coroner to investigate.

'A Bachelor's "Secret."

Seeing your open letter in our *State Medical Journal*, I am led to reveal a personal experience that is something more than the report of a case.

It seems but yesterday, but measured in years it was a long time ago when Christian Science was more of a novelty than it is today. Until the blighting influence of this occidental yoga came into my life, to me it had been just another "metaphysical" bubble engrafted upon an old and shattered philosophy. Little had I dreamed that my future was to be profoundly influenced by the teachings of a notorious "Mother God" whose most prominent characteristic was a mental twist.

As I recall the events of the struggle to establish myself in my chosen profession, medicine, there come a fullness in my throat and a dimming of my eyes, which tell me that the sweet and hallowed influence that helped me then, is with me still.

She, who had promised to share the uncertain future of a medical student, and the hardships of a young physician's life, was my aid, my courage, and her happiness, my ambition.

My start was slow. The means of impressing a community, such as a horse and carriage, were beyond my reach; however, there came a time when my meager income gave promise of providing enough for two. In the meantime a shadow fell upon our hopes. Failing health and strength became more and more apparent. Modesty withheld from me the true condition, and loyalty to me as her ideal physician restrained her from seeking the advice of another.

Here enters Christian Science with its siren promise of certain relief from all fear of cancer of the breast, or of any other undesirable and inharmonious "state of mind." At length, when this impossible situation resolved, conditions were beyond control. They buried my sweetheart, and with her the best in my life.

I have attained what the world calls success. My name is a familiar one among those who have dedicated themselves to the relief of human misery. I am sometimes asked why I choose to live alone with only my profession to give me solace. I am not alone. There is always with me a beautiful character—an angel face radiant with enduring love for me. But my children, they are only dream children. They have no mother. She was stolen away by a thief in the night and the name of that thief is Christian Science. This is my “case”—my lifetime secret.

Uterine Fibroid—Surgery Required.

In the spring of 1902, there came out of the west a man of fifty-eight, who was born in a New England state in September, 1844. With this man came a woman of forty-two, the mother of five children. From a far western state they came on a pilgrimage to the “Hub of the Universe” to secure, at first hand, the ministrations of a famous healer who was then coming into great estate. This woman from the west was the lawful wife of the man of New England birth, and it was she in whose behalf the pilgrimage was undertaken, being afflicted with what mere medical men term a fibroid tumour of the womb. The husband, the son of an unnatural mother, had said to his good wife, “We’ll go home to mother and tell her our troubles.” They went; they told their troubles. They were informed they had no troubles. The woman bled and bled, and after several months of bleeding with nothing the matter, this son of a healer told his mother that they were through with the wonders of the “Hub” and were going back west. Yes, “told,” as he had never

learned to write,—“told” this same mother that he was going of his own accord this time, instead of her sending him away, as she had done when he was a baby boy not at her knee, but in her way—under foot as it were.

At a great city midway between the east and the west, this suffering, bleeding, disappointed daughter-in-law of the discoverer of the only system of healing that the earth has ever beheld in perfected and copyrighted form, stopped off to receive the benefits of real science, directed by normal brains. Here three weeks accomplished what senseless jargon for three months had utterly failed to do. Once more they two, the out-cast, illiterate son and the wife, now minus several pounds of tumour, resumed their westward journey to their own prairie home surroundings, there to enjoy some of the tainted money that one of the joint authors of this book compelled the inner ring at the headquarters of “Principle” to disgorge.

Cancer of the Breast.

Mrs. X., a Christian Science practitioner for more than thirty years, was admitted to my service, referred by Dr. F. G. She had had a scirrhus carcinoma of the breast for several years, during which time she treated it herself, and had it treated by other practitioners. But in spite of their great faith it persisted and continued to grow and finally became painful, and lumps formed under the arm.

Through the advice of relatives she sought the aid of a physician. A radical operation was performed, but we knew that under the circumstances it was too late to do much good. I have no doubt that if this

patient had been operated upon when she first noticed the lump, she could have been cured, and I am equally convinced that inasmuch as there was a lot of metastases, she will have a recurrence which will be chalked up as a failure against surgery. After the operation was performed I was told by the patient and another Christian Science practitioner that my services were no longer required, as I had done all that a surgeon could do for her, and from then on she put her faith in the Lord. She made a good recovery. This case is a recent one.

Lead Poisoning.

The following may be of interest to you in your collection of Christian Science stories, as indicating the peculiar process of mind that goes to make a Christian Scientist. Mr. A. came to me, some years ago, suffering with severe abdominal pains of long duration, with a train of other symptoms which no physician had been able to relieve. I referred him to a colleague, as I am a throat specialist, who very promptly made the diagnosis of lead poisoning. The patient was employed in a large electrical concern, handled much lead, his hands held on to the lead and he ate quantities in conveying food to his mouth.

Treatment was entirely successful. Without the diagnosis and treatment, he would have become paralysed, and surely the skill of the doctor saved his life. In spite of this personal experience, Mr. A. is a devout Christian Scientist, and influences those whom he can reach, to believe as he does.

While the above is not strictly a report of the evil that follows adherence to Christian Science, it may be useful as indicating the base ingratitude and mental

perversion of one of the adherents of that cult. You may use these facts as you have indicated in your letter to the *Illinois Medical Journal*.

Immense Abdominal Tumour in Christian Science Healer—Operation.

The enclosed photographs tell the story of the troubles of a Christian Science practitioner living on Sheridan Road, Chicago.

This woman was, and is a popular healer of this cult. However, for a period of seventeen months she was incapacitated by an abdominal tumour, which was too much for a regiment of healers. She came under my care at the A—— Hospital, and had her tumour removed surgically. She made an uneventful recovery, and is now once more engaged in the lucrative business of telling people that ailments are in their thought and nowhere else.

The photographs were taken at the time of the operation, and while the healer was snoring lustily under the influence of a material remedy, ether, that made her insensible to the knife. The first picture was taken just before the operation was begun, and the second shows what was left of the patient immediately after ninety pounds of tumour had been separated from her. These photographs were taken because this tumour was so enormous. In these days of watchfulness on the part of the medical profession, we seldom see such large tumours. These photographs are also conclusive evidence that this healer's truth and veracity are not of very high order, for even before she was well enough to leave the hospital she began claiming that her illness was all a mistake, and that in reality there had been no tumour.

Appendicitis—Peritonitis—Death.

Three years ago, a young woman of thirty fell suddenly ill. She was a Christian Science believer, and her "error" was recognised as a passing fancy of "mortal mind," which mental treatment could chase away with the greatest ease. The young woman gave herself the common garden variety of Christian Science treatment, but the belief of pain in her abdomen was stronger than her faith.

A practitioner, more deeply intrenched in divine science, was then placed in command of the situation, but the pain and distress in the abdomen would not be denied. Vomiting, fever, and great prostration drove the wary practitioner to cover, and a friendly M.D. was appealed to for a "diagnosis." This particular M.D. stands well with the Eddy group, and his signature is available whenever a deluded follower of "Mother Eddy" passes on. The accommodating M.D. affixed his obliging signature as usual, naming typhoid fever as the cause of the young Eddyite's disharmony. The health officials, however, thought the diagnosis improbable, as the illness had been very short. The coroner's office was asked to ascertain the cause of death. An autopsy uncovered peritonitis from a ruptured, gangrenous appendix.

This unsuccessful attempt to hide the failure of Christian Science treatment of real disease shows to what extent an unprincipled doctor will go in order to hide manslaughter at the hands of equally unprincipled practitioners of a fake healing system.

Typhoid Fever—Death from Perforation.

I remember very distinctly, a few years ago, an emergency call to see a young woman who had been

sick for some time with typhoid fever. The patient, a girl of eighteen, had been under the care of Christian Science practitioners for several weeks when, her condition becoming alarming, some of the more rational members of her family sent a hurry-up call for medical assistance.

I found the young lady *in extremis*. Her abdomen was rigid, distended and extremely tender to pressure. Her pulse was scarcely perceptible and the expression of her face was one of anxiety and great suffering. She had, no doubt, suffered a perforation of the intestine and was nearing the end of her earthly existence through hemorrhage and peritonitis.

She was past the stage of operation, and died in an hour or so. She had a twin sister who, during the time I was in the house, before and after the patient died, frequently went up to her mother and exclaimed, "Isn't everything lovely?"

Diabetes—Coma—Death.

There is a request in *Northwest Medicine* for October that readers of the journal mentioned who are familiar with cases in which favourable results could reasonably have been expected to follow the use of proper medical or surgical measures, but in which serious injury resulted through reliance on Christian Science, shall write reports of such cases.

This is the story of Mildred R., aged twelve, living at home with her father and mother. She had diabetes, was on the insulin treatment and getting along fairly well. Of course, insulin is not a cure for diabetes, and leaves much to be desired in the way of treatment for that disease. Mildred did not always follow her diet as she should, and often ate

things she ought not to eat. Neither did she like a hypodermic injection of insulin before each meal, three times a day. But in spite of all this, she was getting along fairly well.

One day a lodge brother of her father's was at the house and told the usual story about a woman he once knew that was sick, and the doctors were not helping her at all, etc. This woman tried Christian Science and the next day she was well. Just like that. So Mildred decided that she wanted to try "Christian Science," and her father took her to a neighbouring town where one of these ladies lived and Mildred saw the Christian Science lady. The Eddyite told Mildred that she should discontinue the use of the insulin and she could eat anything she wanted to. Of course, this was joyful news to Mildred, and she immediately went down town and ate four ham sandwiches. That evening, at the picture show, Mildred was so sick that her father had to hire a taxicab to take her home. The next day she ate a big dinner, all she wanted, and she went into diabetic coma that night (Thursday) and died at 9 A. M. the following Saturday, October 4.

Pulmonary Consumption—Death.

This patient came under my observation in September, 1923. She had spent a number of months in the Municipal Sanitarium because of beginning tuberculosis of the lungs. The rational treatment she received at the sanitarium had caused arrest of her lung trouble, and she appeared to be on the high road to recovery. Six months later, I saw this woman again. She had come under the influence of Christian Science, and had obeyed instructions to disregard all hygienic rules which had been laid down for her at the sanitarium.

Discretion and regularity in habits of diet, sleep, rest and exercise were ignored.

Relying on the constant repetition of assurance that she was getting along "splendidly," she was persuaded that her recovery would soon be complete. Every physician, of course, knows that patients afflicted with pulmonary tuberculosis are characteristically hopeful, and with what regularity they become easy prey for the charlatan. This patient could not see that she was going down hill rapidly, and she took to her bed only when she was too weak to hold her head up.

Upon my arrival I was informed that I was wanted to "diagnose" the case. I assured the family that I would do nothing of the kind. As far as the diagnosis was concerned, their "healer" knew perfectly well that the woman was about to die of consumption, and that any of their neighbours could make a diagnosis for them.

The coroner's physician performed his official duty to society, and a burial permit was issued as in the case of any other mortal under like circumstances. Robbing the dead, in my opinion, is a highly commendable way of getting money in comparison with robbing a consumptive of his only chance to live.

Gall-Stones—Surgeon's Hypodermic Called for.

My professional services were called for in the case of an elderly woman who, for six hours, had been suffering from a pain so severe that the Scientists were unable to get the better of it. A daughter assured me that I was wanted to administer a hypodermic and for no other purpose, as they were Christian Scientists and could handle the situation mentally after the belief in pain had been lulled by an injection of morphine.

The patient was delirious with pain, and anyone who has ever suffered from gall-stone colic, will agree that a well marked attack calls for vigorous treatment. Under such circumstances, a "hypodermic" for the *pain* in the common run of human beings, and for the *belief of pain* in Christian Scientists, is the proper thing.

I administered the coveted "hypodermic," and in twenty minutes had the dear old lady snoring peacefully. She went to sleep fighting the idea that the relief was really due to the opiate I had given her.

The next day I was sent for again, but this time I washed out the patient's stomach with a rubber tube which I carry about with me for that purpose. The result was just as satisfactory as before. The passing of the stomach tube, however, seemed to be rather distasteful to grandma. I have not been sent for since.

Pneumonia—Christian Science Treatment—Fatal.

I know a family who are Christian Science adherents. When one of the children, a son, became ill of pneumonia, a practitioner of the Christian Science faith was called in. The local healer proceeded to administer treatment with such success that great improvement was noticed, even by two older sisters, who were school teachers. This sort of "improvement" progressed until the boy became unconscious, when the need of more efficient talent was realised. Accordingly a more effective practitioner, a more calloused healer, was called from a distance at \$5.00 a call plus telephone charges. This distant lady practitioner urged frequent calls, and each time over the multi-party country line very encouraging messages were heard by their neighbours, for example, "I can see

"L." very plainly. How well he looks." "What wonderful improvement," etc. So, for two days, "L." continued to "improve." I felt that near the end an "S. O. S." would come, in order to get a death certificate. I advised my telephone attendant that I would not accept a call from there, and if one came, to advise them to get some other doctor.

While I was making a call at a neighbour's, the expected "doctor's call" was hurried over the country line (which was a signal for everybody on the line to listen), but it was Dr. Christian Science they still wanted, and soon service was issued out to a dying boy seventy miles away. The family where I was, heard the following: "I can see 'L.' very plainly; he is doing very nicely. You are unnecessarily alarmed, and unless you have faith, he will die. I fear your faith is not strong enough. Have you had anything to do with that M.D. outfit? If you have, the boy is gone." As was expected by those who visited there, the boy passed away, but, still having faith, the seventy-mile-off city was again called and informed of the outcome. Mrs. Practitioner said: "The Lord knows best. 'L.' has been called home. What a blessing!" "You had better call a physician." "S. O. S." Ting-a-ling-ling. "Have the doctor come to 'C' at once." They were informed that this doctor would not come. My colleague was called and responded. Upon his arrival he found the boy dead.

Heart Disease—Diabetes.

An old lady, aged fifty-nine, Jewish widow, afflicted with a marked mitral regurgitation, myocardial insufficiency, diabetes and a large uterine fibroid had been under my care for six months or a year. I explained

to the family that all I could do was to keep her comfortable, prolong her life a little, but otherwise medicine could do nothing for her. One day her brother came to see me. He asked me whether Christian Science would do his sister any good? I answered, "No, but if she follows a healer's advice she will die much quicker than otherwise." He considered a moment and then asked, "Did you ever notice that picture on the wall facing the bed?" I answered, "Yes, it is one of the most beautiful pictures of the Venus de Milo that I have ever seen." He then replied, "Well, those fools (her other brother and his wife) had that picture placed there where she could always see it, and if she will only look at it long enough and concentrate her thoughts sufficiently and follow the prayers of the "healer" she will attain a like beauty and symmetry of form."

As a later history, I will state that she did not concentrate either long or intensely enough and the diabetes, aided by the indiscretions in diet permitted, or rather commanded by Christian Science, finished the job long before any signs of the symmetry of Venus were apparent.

Rat Poison—Intestinal Obstruction—Consumption.

I was called to see a two-year-old child who had arisen early and had eaten several crackers covered with arsenic, which had been scattered about the kitchen for rat-bait. The mother and grandmother, both Eddyites, insisted that no harm could come to the child. The father much preferred the services of a physician to those of the coroner, and he ordered proper treatment for his child.

I administered the antidote which every medical stu-

dent is required to know. The child escaped with its life, although it had a close call. The grandmother telephoned me that the child was all right, that it had been in no danger at any time, except from the lack of harmony that had been brought about by the activities of an M.D. with all his useless fuss.

The parents, some months later, went away on a visit, leaving this same child in care of a "practitioner." The child became acutely ill with bowel obstruction. There had been signs of partial obstruction following the ingestion of the rat poison, constipation at times being almost absolute, probable due to the healing of intestinal ulceration with consequent narrowing of the caliber of the intestine. The grandfather came to the rescue this time and called in a colleague of mine. The doctor found the child stretched out on the dining-room table and the practitioner reading to it from *Science and Health*. The child was rushed to the hospital and once more saved from death. A subsequent attack of the same trouble, neglected in the same manner, resulted fatally, the child dying on the way to the hospital, in spite of repeated quotations from the "little book," that there was nothing the matter with the baby.

The mother of the baby, several years before these events occurred, was one of my "steady neurasthenics." About once a month she would report for examination for suspected pelvic trouble, which she never had. After a couple of years of this, one day she came in and reported that she had been miraculously healed of her error.

As an unfortunate sequel to this "miracle" in her case, another tragedy in the family occurred. Her son, having reported to me for examination and having pre-

sented a classic picture of moderately advanced pulmonary tuberculosis, was placed under the sole care of a Christian Science practitioner. In due time this bright and promising boy was laid to rest in the cemetery, which from all outward appearances was highly satisfactory to his mother. What a strange and unnatural thing is "Christian Science"? Child killing in the name of "divine science"!

Scarlet Fever—Diphtheria—Meningitis.

Among a considerable number of experiences with fatal issues in families of Christian Scientists, I am quoting the following case as illustrative of the fanatical attitude assumed by some of the devotees of this so-called religion.

A prosperous automobile tire distributor brought his seven-year-old boy to my office, in 1920. He told me that his boy did not seem to be doing well. The child was extremely edematous throughout his entire body and had some dropsy. Upon examination, I found that he had hemorrhagic nephritis of an extreme degree. The further history elicited that the child had had an untreated rash, with sore throat, which, in all probability, was scarlet fever, some four weeks previously. The father simply stated that they had not felt the need of sending for a physician for the preceding acute illness—without any further explanation.

One year later, on Sunday morning, I was called to the home of this man to see the other child in the family—a girl of five years. Upon examination, I found that the child had a membrane lining the pharynx, nasopharynx and both nostrils. A direct smear, which was made immediately, corroborated the clinical diagnosis of diphtheria. Upon inquiry as to the where-

abouts of the boy whom I had treated for nephritis, I was told that he had been buried on the preceding day. The history of the boy's illness was as follows:

He had been sick for twelve days, and throughout this time under the care of a Christian Science practitioner. As he did not improve, on the Wednesday preceding his death, which occurred on Friday, a so-called Christian Science Doctor (a graduate of an extinct grade C school) was called in consultation by the practitioner, and he made a clinical diagnosis of diphtheria. He told the parents that nothing could be done in the way of treatment for the child. The child died forty-eight hours later.

Upon inquiry as to the whereabouts of the mother, I was told that she was not seeing visitors, and the father later told me she was not feeling very well. Upon my insistence the mother came into the room and to all appearances was very weak and looked as though she had passed through a severe illness. Upon examination of her throat I found a diphtheritic membrane covering both fauces. I informed the father that it would be necessary to give the child and the mother large doses of antitoxin. They consented to the child's receiving the antitoxin, but it was only after considerable argument that the mother was persuaded to take treatment. The main obstacle was a fanatical grandmother on the maternal side, who said she would hold me responsible for any untoward results following the administration of serum. The father consented to a prophylactic dose of serum, but the grandmother refused all interference with what she termed her constitutional rights.

The child was several months recovering her health. The mother had quite recovered in the course of three

weeks. The subsequent history of the family is of some interest in that the father deserted his family a few months later.

A second experience was in the family of the owner of a chain of restaurants in the city of Chicago. The father of this child is a leader in one of the larger Christian Science churches in Chicago, and from time to time has been known as a reader in the church. I might state incidentally that in each of those restaurants there will be found a rack containing Christian Science literature for free distribution, usually alongside the cashier's desk.

I was called to the home to see an infant less than a year of age, and found it dying from meningitis. Upon inquiry, I was told that the child had been under the care of a Christian Science practitioner for several days and that the practitioner had suggested that they call in a physician to make a diagnosis. I informed the parents that it would be necessary to do a spinal puncture to complete the diagnosis, which privilege was refused, and I was advised that they had not called me in to administer treatment, but that if it became the Lord's will that the child should die they would call upon me to issue a certificate as to the cause of death. I told them it would be necessary that I report to the Health Department my having seen this case of meningitis, but that I would not be in a position to make a report as to the cause of death. I was later informed that the child died about six hours after my visit.

Acute Urinary Retention—Catheter Resorted to.

Not long since I was called, in a great hurry, to the home of one of the few Christian Scientists that infest this town. The occasion of this hurried call was the

fact that the head of the family found himself unable to empty his bladder. The wife said to me: "Doctor, my husband is out of harmony, and we would like your help until we can heal him mentally." I found that this follower of Mary Baker Glover Patterson Eddy had, for twelve hours, been trying to convince himself that his bladder was not overloaded and that he was mistaken in thinking that the condition was becoming unbearable. The patient had been walking the floor with a copy of *Science and Health* in his hand till he could contain himself no longer. With a catheter I restored him to "harmony" in three minutes.

After drawing a long breath of relief, he delivered himself of the following: "What a fool I am? I would have been relieved if I had had faith and patience." Several times after that I piped off his disharmony with a catheter. Finally, he concluded that the Lord knew best, and accordingly he provided himself with a catheter of his own, and now when his bladder tries to interfere with his harmony he punctures the offending imaginary viscus with a hollow rubber tube, and thus proves the truth of Christian Science, and holds fast to that which is good.

Consumption—Death.

In the course of my professional work, that of the general practice of medicine, I discovered moderately advanced pulmonary tuberculosis in a young woman, Miss W. After making the diagnosis, the patient passed through the hands of two other physicians, and then disappeared from observation. Many months afterward, I was called at midnight by my former patient's mother, who informed me that her daughter had been under treatment by Christian Scientists for

the past six months. A Christian Science nurse was on the case and it was at her suggestion that I was sent for.

I found the patient in great discomfort, having had a supper of pork chops and fried potatoes prepared for her by her nurse, who was following the instructions of the practitioner in charge. The nurse told me that I could give the patient a hypodermic for her pain. However, I feared the patient, in her weakened condition, would never waken from a dose of morphine, so did not follow the direction of the practitioner as relayed to me by the nurse.

The patient died forty-eight hours later. It was very plain and very obvious what the real motive was back of the requested medical call—a death certificate was about to be needed.

Appendicitis—Fatal.

In answer to a letter published in the *Ohio State Medical Journal* for October, requesting the information on cases treated by Christian Science, I wish to submit the following:

Miss M. D., a newspaper reporter, suffered from chronic appendicitis for some two years to my knowledge. She had attacks at the newspaper office in which she would lie across her desk having abdominal pain. When she would feel these attacks coming she would call the practitioner and apply for absent treatment. Some of these attacks were so severe as to require absence from work for various periods of time. Her last attack was the one in which she suffered most, bearing extreme pain all through that day and into the night. The family were calling on the reader for relief, and the reader also made visits in person during this day. After midnight Miss D.'s father said that he

could not stand this any longer, and insisted that medical aid be summoned—at least to relieve pain. About 3 A. M. the former family physician was called. He readily diagnosed the condition as appendicitis in acute and very serious form, and advised immediate operation. The family asked for relief of pain, which was partly accomplished by the use of morphine. The physician still insisted on consultation with a surgeon, which was finally agreed to. The surgeon agreed in the diagnosis and also stated that there was very little hope with surgical interference. The patient was put into an ambulance and sent to a hospital, and when she reached it was in a very extreme condition. The surgeon decided that it was useless to interfere surgically. The patient died in about one-half hour. This girl, up to her last illness, was a picture of health and good spirits. There was no question but what surgical interference at any time during the two years or more in which she had the attacks of pain would have cured her by the removal of the offending appendix and would have saved this fine young woman's life.

Exophthalmic Goiter—Pneumonia.

In 1919, during the influenza epidemic, I was called into a Christian Science home where the husband was profoundly ill. The treatment throughout the early part of his "error" had been according to the tenets of Christian Science. The patient was evidently very ill, and from the history, his difficulty in breathing and his bad colour, I suspected the grave condition to be pneumonia superimposed upon influenza.

The patient had had a toxic goiter for a number of years, but had regarded that trouble "healed," and had so declared on every occasion. The patient's eyes,

face and neck were typical of exophthalmic goiter. Physical examination showed an extensive pneumonia, and in a very few hours more the disease put an end to his mortal suffering. This man had "testified" times without number that Christian Science had healed him of the fear of what the doctors called goiter. In reality, however, this healed(?) goiter was the principal contributing factor in making his pneumonia fatal.

Empyema Following Lobar Pneumonia.

I recall the case of a young woman of perhaps thirty years of age, who had been ill for several weeks. From the history I could understand that at the beginning the patient had suffered an attack of pneumonia. The convalescence had been delayed, and instead of gaining strength, as favourable cases do, she grew weaker day by day, had continued fever, and although she tried to go about, her breath was so short and her gait so unsteady it was thought best to call a physician "to diagnose" the case.

I found the patient gasping for breath, her face and body covered with clammy perspiration and with no pulse at the wrist. She displayed the physical signs of empyema, one-half of her chest being filled to the clavicle with pus. She died a few hours afterward.

Epilepsy.

A friend of mine has had his home all but broken up through Christian Science. His wife, a woman of sixty, is an epileptic. For the past ten years she has been in "science." Her fits have continued in spite of her Eddy worship. The fact that her convulsions are true epileptic attacks during which she herself knows nothing of her infirmity, makes it easy for her to be

persuaded that she has no affliction whatever. It is different with the husband, however, as he is compelled to witness the convulsive attacks, to hear the dreaded initial cry, to see the frothing at the mouth, the distorted features, the snoring, unconscious sleep, and the irascibility upon regaining consciousness. To the husband the situation has been very trying, and at last, in desperation, he told his deluded wife that one of two courses was open to her, either to consult a physician or prepare to see him leave home for surroundings where reason is respected. She consented, under this pressure, to "take her medicine," and now for over a year she has not had a single convulsive attack.

When it is considered that this woman was at one time having as many as three epileptic seizures in a single twenty-four hours, and that after submitting to rational medical treatment, she has been free from such attacks for a year, one would expect to find her cured of her faith in Science. Not so, she says she is in Science, and that she will "go out" in Science.

Goiter.

On the second day of January, 1921, Master S. B., aged fifteen, was brought to my office literally gasping for breath because of a large goiter that was making pressure on his larynx and trachea. I hurried him to the hospital, a distance of one block, and by the time he was on the operating table he was unconscious. I removed the right lobe of the thyroid encircling two-thirds of the circumference of the larynx and trachea, without an anæsthetic of any kind. Just as I put in the last stitch the boy revived sufficiently to show evidence of life. The air hunger and exhaustion from an effort to breathe had been so extreme that the boy slept

almost continuously for thirty-six hours. We had difficulty in arousing him sufficiently to give him nourishment to sustain life. After this he made a rapid recovery and has been perfectly well ever since.

On securing a history, after his recovery, I found that he had been advised by the school doctor, at the end of the previous school year, to consult a surgeon, but that his mother, a Christian Scientist of the extreme type, had violently opposed his seeing a doctor, in spite of the fact that the father and six other children favoured having medical attention. Every time the subject was mentioned, she would flare up and go into hysterics, but finally, on the date mentioned above, when the father saw that the child was strangling to death, he disregarded her protestations and brought him to my office in a taxi. If he had been five minutes later the boy would have died from strangulation. It is needless to say that the boy has been permanently cured of Christian Science foolishness, as have all the members of the family, except the mother.

Kidney Abscess—A Narrow Escape.

The patient, an educated man and president of a large corporation, came to me in October, 1923. He had pus and blood in the urine with pain in the right loin, together with other signs and symptoms of a kidney infection, which led me to make a diagnosis of "surgical kidney." I advised an operation as the safest way out of a serious condition. He demurred to this, and a few days later informed me that he had decided to make a change. He had been told that Christian Science had cured two just such cases as his, and so he had decided to try to get well without an operation.

I heard no more from him till the middle of January, 1924, at which time he called for me to come down and bring along something to freeze a "couple of boils"! When I entered the room, I saw a man who had lost fifty-five pounds in weight and was almost dead of sepsis. A large lumbar abscess was about to burst in two places (the boils). His lips were as white as his cheeks. After much argument, he consented to be moved to a hospital, but only on condition that he could have mental treatments to prevent complications. I incised the abscesses and evacuated a quart of offensive pus, and along with the pus poured out most of the disintegrated right kidney. He has had a lung complication, and faces another operation to clean up the "mess."

*Gangrenous Appendicitis—Abscess—Peritonitis—
Death.*

On August 8, 1915, I was called, about four o'clock in the morning, to attend a case in a Christian Science home. Both the mother and the aunt were readers in the Christian Science Church, and had been administering Science treatments to patients for several years.

According to the history, the patient, a young man of seventeen, had been seized, several days previous to my visit, with severe abdominal pain and vomiting. The pain continued for about three days, and then suddenly ceased, due, according to the relatives, to the Science treatment. The patient grew steadily weaker and the relatives became alarmed and sent for a doctor.

Upon examination, I found the patient was dead. Abdominal examination showed a mass in the right

lower quadrant, which was hard and dull. From the history, a probable diagnosis of acute appendicitis, with abscess formation, was made. The case was reported to the coroner, who made a postmortem examination. A ruptured gangrenous appendix was found surrounded by about a quart of pus.

Anal Stricture.

Some years ago, the mother of a prominent Chicago dentist came under my care for a mysterious bowel trouble that Christian Science practitioners had for many months vainly tried to relieve. She was an elderly woman, weighing two hundred and twenty-five pounds, and lived in Grand Rapids, Michigan. She had not, for months, had more than the slightest passages from the bowels—a little brown very fetid feces. At last, leaving Grand Rapids, she came to Chicago and took rooms opposite the Christian Science Temple on Drexel Boulevard, where demonstrations were maintained for six or more weeks, with no relief.

Under my observation an anal stricture (homeopathic hemorrhoidal operation) was discovered. After snipping the cord about the anus, nurses were kept busy for days, ascending and descending with vast vessels of feces before the old lady was emptied out.

LESSON: Christian Science no good for anal stricture.

Strangulated Hernia—At Christian Science Convention.

Miss J. F., aged thirty-two, single, went to Boston and attended a Christian Science convention. While there, a small lump appeared in the right femoral region, which caused pain and vomiting. The vomiting persisted, but she did not call a physician until the

sixth day, when she was brought to the hospital by her relatives.

She was then delirious from absorption of the poisonous contents of the obstructed bowel. The hernia was operated upon, and the intestine in the hernial sac found gangrenous. The intestine was opened, and its toxic contents let out, but the patient never rallied; she died twenty-four hours after her admission to the hospital, her delirium never having subsided.

Diphtheria—No Antitoxin—Death.

In connection with my Health Department duties, I investigated a diphtheria death which may be of interest.

A little boy, J. . M., aged thirteen years, died after an illness lasting a week. After the boy had been under Christian Science treatment for three days, a doctor was called, but he seemed to be of the same stamp as the Christian Scientists, as he did not give the treatment insisted on by the Department in all cases of diphtheria, at the City Contagious Disease Hospital. The parents are said to have objected to antitoxin because they were Christian Scientists. The doctor who was called, and who signed the death certificate, manages to get his name in between Christian Science victims and coroner's investigations with considerable regularity. He is evidently a "hired Hessian" who has sold his birthright for a mess of pottage. We meet his kind in other parts of our jurisdiction. The father stated to me that he thought the boy was much better on the sixth day of his illness. When it is remembered that the little fellow died on the seventh day, we see how utterly worthless are the statements of a Christian Scientist when he talks about sickness.

Syphilis—Nose Lost.

Some time ago, Mrs. M., the mother of a janitor living on West Fulton Street, Chicago, called me to her home for the treatment of a large ulcerating hole, which had completely taken the place of her nose. The nose itself was completely ulcerated off, excepting a small projection at the top about one-half inch long. After taking a careful history, the diagnosis was clearly one of syphilis. This woman said she had been under Christian Science treatment for four years past, and during that four years had not seen a physician. After several treatments of 606 and several injections of mercury the ulceration completely healed over, and the woman's general condition improved very, very much.

I have had several similar cases in my seventeen years' experience, but none so exaggerated as this one. This woman subsequently kept herself entirely apart from Christian Science and the world at large, so that the facts of the case would not become known. They soon afterward moved from this territory, and I have not seen her since.

I don't object, in the least, to your using my name in this case, as the records are all perfectly clear, and unless the woman is dead by now, I am sure she is still travelling around minus her nose.

Head Injuries—Automobile Accident.

In February, 1922, I was called to the hospital to give emergency attention to an aged man who had just been injured by an automobile. He had been run down while attempting to cross the boulevard during a busy hour.

The patient, Mr. B., was a Christian Scientist. His wife was, and is a prominent Christian Science prac-

tioner whose card is carried on the approved list in *The Christian Science Journal*. I had known Mr. B. for over twenty years.

He was conscious, but it was evident that he had been severely injured. The hospital office was directed to notify his wife. This was done. First aid was given and the patient made as comfortable as was possible. The practitioner-wife, if she took any notice of the matter whatever, may have given "absent treatment." At any rate, she did not visit the hospital. The patient gradually passed into unconsciousness, and the next day died from intracerebral hemorrhage.

The practitioner-wife, reputed to be well-to-do, on account of a lucrative Christian Science healing business, ignored the bill for medical services rendered to her husband. In short, treated the whole affair as if nothing had happened.

Characteristic Hypocrisy.

A middle-aged man consulted me, less than two years ago, on account of large bilateral inguinal hernias. He announced the nature of his trouble, and stated that he wished to have an operation performed. I was somewhat amused, as this man was a prominent Christian Scientist, and at the time the "first reader" in his church.

He said that he could no longer put up with his physical disability, that he had tried to ignore the condition, but that something had to be done. He further stated that he had known of so many successful operations for rupture, that he had decided to have a surgeon relieve his infirmity. An operation was arranged for and the usual radical operation done. About a year afterward one of the hernias recurred, and a second

operation was performed. Both times while a patient in the hospital he was a "regular fellow," asking for and receiving medicine for pain. Everything offered for the relief of his discomfort was eagerly accepted.

Since the second operation, I have not been consulted by him, but am reliably informed that he is still the "reader" in his church, and that when so officiating, wears the same old empty stare. During the rest of the week he serves his fellow townsmen in the capacity of mayor.

Peritonitis—Appendicitis—Abscess.

On the evening of March 21, 1923, I was called to see Florence, little daughter of J. W. Upon arriving at the bedside, I elicited the following history from the mother: The child had become ill about ten days previously with pain in its stomach, worse on the right side, it vomited and had some fever. A Christian Science practitioner was called the next day and came regularly each day for about five days. During this time there was no apparent change in the condition of the child. About the end of the fifth day the pain suddenly subsided, vomiting ceased and the child was apparently so much better that the practitioner next day pronounced her well, and told the parents she would not be back.

The child, however, evinced no desire to get up, but lay perfectly quiet in bed, and took no nourishment except a little water, which was retained. After a couple of days of this, the pain returned, and later the vomiting. These symptoms gradually increased in intensity up to the time I was called, three days afterwards. The healer had been recalled in the meantime, but her ministrations were of no avail.

Upon examining the child, I found a temperature of 102° F., a rapid thready pulse, a tense tympanitic abdomen so sensitive that the merest touch caused the child to cry out. The lower half of the abdomen was slightly dull on light percussion. The history was so clear-cut that deep palpation and percussion (which would have been very painful to the little patient) were not attempted—indeed, it did not seem necessary. It was plain that there had been an acute purulent infection of the appendix, which had burst open about the end of the fifth day, thus accounting for the temporary cessation of pain and vomiting. A little later, peritonitis developed, and at the time of the examination the lower abdomen was evidently filling up with pus.

I urged the immediate removal of the child to a hospital so that the abdomen could be opened, and the patient given the one chance she had left for her life. They would not consent to do so, but said they would let me know in the morning. I did not hear from them until the morning of the second day thereafter, when they informed me they had decided to take her to a hospital. She was removed to the hospital, where the abdomen was opened, and, as we anticipated, found it full of pus—at least a quart of it—with diffuse peritonitis present. Drainage was established, and everything done to help maintain the little one's strength, but she gradually failed, and died on the third day after the operation.

V

CONCLUSION

FROM the medical standpoint, Christian Science, as a system of treating human ailments, is thus seen to be cruel FAILURE. The best that can be said of it is that it may divert the patient's attention while other factors make for the cure of his infirmity.

The worst that should be said of it cannot be uttered, as mere words are wholly inadequate to depict the iniquity of this nefarious traffic in human life. Christian Science, shorn of its mask of religion, stalks forth the arch-demon of the medical underworld. The nearest to a true estimate of the value of this fake therapeutic agent is recorded only in the churchyard.

Christian Science is an assassin of humanity. To every form of human misery, it brings its one offering—arrogant, boastful, criminal ignorance. It obtrudes its hateful presence between suffering humanity and the only known means of relief. It supplants surgery with sorcery and tender solicitude with brutal neglect. With hostile mien it stands guard against curative medicine at the bedside of childhood while death strikes down the helpless babe. Christian Science is the advance agent of scourge and pestilence, the ally of small-pox and consumption, the confederate of appendicitis and typhoid fever, and the executioner for cancer and intestinal obstruction.

Against every victory of scientific medicine, Christian Science makes angry protest. Every advance in

preventive medicine is fought through in the face of virulent opposition from this miserly-fisted parasite.

Highwaymen demand: "Your money *or* your life." Christian Science, beguiling with siren smile, deluding with false promise, takes—YOUR MONEY *and* YOUR LIFE!

THE END.

INDEX

- Adam, 20, 83, 117
 Adams, George Wendall, 204
 Alcott, Bronson, 13, 17, 18, 19, 68-96, 115, 123, 222
 Animal Magnetism, Malicious, (See *Demonology*)
 Alcott, Louisa, 68
 Arens, 25
 Armstrong, 262
 Arnold, Judge, 264
 Autocracy, 165-180
 Autocrats, 180-205
 Autopsy, 313

 Babel, 20
 Bachelder, Jacob, 81
 Baker, Albert, 84, 120, 138
 Baker, Mary Ann, 253
 Barnum, P. T., 264-265
 Binet, 39
 Blood, B. P., 80
 Boehme, Jakob, 20, 75, 87
 Brown, Lucretia L. S., 112
 Bruce, H. A., 41

 Cambridge History of American Literature, 11, 76, 220-224
 Cases (Medical), (See *Failures*), 338-403
 Cash, 263-295
 Cather, Willa S., 215
 Catholics, Roman, 175, 219
 Chandler, William E., 214, 286
 Choate, Judge, 268
 Church Manual, 165-179
 Clapp, Catherine L., 247
 Collyer, 57
 Conway, Moncure, 153
 Coué, 175
 Crosby, Sarah G., 84, 119, 120, 122
 Cruden, 155
 Cudworth, 87

 "Cures" (of Christian Science), 322-338
 Cutten, G. B., 41, 45

 Darwin, Charles, 68
 Davis, A. J., 84, 134, 302
 Deceit (Medical), 307-322
 Demonology, (Malicious Animal Magnetism), 103-114, 131, 132, 151-158
 Dercum, F. X., 51
 Devil, 20, 44
 Dial, The, 20
 Dickey, Adam H., 180, 186, 189, 190, 191, 192, 194-201, 203, 204, 261-262
 Directors, Board of (See *Autocrats*), 165-180
 Diseases (See *Failures*)
 Abscess, 357, 372, 395, 401
 Appendicitis, 379, 389, 399, 401
 Cancer, 341, 350, 367, 376
 Diabetes, 381, 384
 Diphtheria, 343, 346, 365, 367, 387, 398
 Epilepsy, 393
 Fibroid, Uterine, 375
 Gall Stones, 382
 Goiter, 392, 394
 Heart Disease, Valvular, 384
 Hemorrhage, 344, 347
 Hernia, 354, 397, 401
 Infantile Paralysis, 360
 Insanity, 351, 352
 Lead Poisoning, 377
 Meningitis, 372, 387
 "Mental Obstetrics," 368, 371, 372
 Peritonitis, 379, 399, 401
 Pneumonia, 348, 362, 383, 392, 393
 Scarlet Fever, 357, 365, 387
 Smallpox, 361, 366

- Stricture, Anal, 397
 Syphilis, 399
 Tuberculosis, 346, 367, 381,
 385, 389
 Tumour, 353, 378
 Tetanus, 362
 Typhoid, 315, 316, 358, 379
 Urinary Retention, Acute,
 389
 Dittemore, John V., 184, 186,
 196-197, 200, 202-204
 Divine Science, 96-103
 Dodge, Judge Frederic, 166,
 196-200
 Dowie, J. A., 303
 Dresser, H. W., 24, 31, 32, 57,
 224
 Dresser, J. A., 34
 Dunmore, Earl of, 246, 260, 262
 Durant, 16

 Eddy, Asa G., 288
 Eddy, Mrs. Mary Baker, Life,
 1-23
 Eggleston, Edward, 108
 Elder, Samuel J., 212
 Emerson, Edward, 80
 Emerson, Ralph Waldo, 21, 78,
 79, 82, 98
 Eustace, 180, 186
 Evans, W. F., 42

 Failures (Medical), 338-403
 Farlow, Alfred, 100, 258, 262
 Féré, 39
 Finances (See *Cash*), 263-295
 Fiske, John, 43
 Flournoy, 83, 84
 Foster-Eddy, 156, 271
 Fox Sisters, (See *Rochester*
 Rappings)
 Franklin, Benjamin, 16, 39
 Frazer, 103
 Frye, Calvin A., 190, 218, 275
 Fuller, Margaret, 21

 Galen, 302
 Garrison, F. H., 108
 Genesis, 95
 Glover, George W., 246

 Gnostics, 47, 101
 Greatrakes, 302

 Hahnemann, 66
 Hanna, Septimus J., 256-257,
 262
 Harris, T. T., 64, 65
 Harris, W. T., 69, 70, 76, 77,
 79, 100
 Hart, Bernard, 114-132
 Hawley, John S., 261, 262
 Hegel, 79
 Hendricks, Burton, 215
 Holmes, Lucy, 247
 Huntoon, Mehitable, 118
 Hypnotism, 99, 175, 176

 Irwin, Will, 215

 Jacoby, G. W., 59
 Jastrow, Joseph, 105, 110-113,
 114, 143
 Johnson, 262
 Jones, Dr., 81

 Kennedy, Richard, 111, 131
 Kimball, Edward E., 258-259,
 262

 Lee, Mother Ann (See also
 Shakers), 13, 64, 76, 134,
 136-140, 222
 Leonard, Mrs. P. J., 259, 262
 Lies, 240-256
 Louttit, George W., 145

 MacNeil, Sir John, 127, 246-247
 Malicious Animal Magnetism
 (See *Demonology*)
 Marriage and Sex, 134-145
 Matthews, Nathan, 232, 233,
 235, 236
 McClure, S. S., 215
 McLellan, 197, 198
 McLellan, Archibald, 257-258,
 262
 Melville, Herman, 108
 Merritt, 196, 197, 198, 199, 201
 Mesmerism, 15, 39, 45, 52, 57,
 75, 76, 104, 105

- Milmine, Georgine, 33, 66, 68,
76, 84, 112, 120, 122, 127, 131,
155, 214-217
- Moon, R. C., 59
- More, 87
- Mormons (Latter Day Saints),
23, 135, 136, 220, 221, 222
- Moses, 20
- Munchausen, Baron, 240-241,
254
- Murray, M. A., 157
- Neal, 195, 196, 197, 198, 201
- Neo-Platonism, 19, 70, 76, 100
- Neuburger, 43, 103
- Noyes, Rufus K., 112
- O'Brien, Mrs. Sibyl Wilbur,
217-219
- Orphic Sayings* (see *Bronson
Alcott*), 23, 68-96
- Paget, Stephen, 156-157
- Paine, Martyn, 66
- Parasite, Medical, 299-307
- Periodicals, Christian Science,
173
- Personal Sources, 11-24
- Perry, Baxter E., 235-237
- Peter, St., 47, 231
- Pierce, Franklin, 138
- Plagiarism, 24-32
- Plato, 65, 78, 135
- Plotinus, 71, 75, 87
- Podmore, Frank, 57, 65, 84,
104, 134
- Poyen, Charles, 16, 57
- Pratt, Mrs. F. Alcott, 68
- Prayer, 209-210
- Psycho-Analysis, 114-134, 151,
155
- Publication, Committee of (See
chapter "Suppression"), 205-
226
- Publishing Society, Christian
Science, (See *Autocrats*),
180-205
- Quimby, P. P., 13, 16, 17, 24-68,
222, 224, 242-244, 248, 254,
265
- Rathvon, 196, 197, 198, 199, 201
- Reed, Dr. Charles A. L., 250-
252
- Rice, Mrs., 125
- Robinson, Henry, 158-159, 211-
212
- Robinson, Samuel, 81
- Rochester Rappings, 52, 57
- Roger, 16
- Sanborn, F. B., 70, 76, 79, 82,
100
- Schroeder, Theodore, 139-142,
147-148, 157
- Sex, (See *Marriage and Sex*),
134-145
- Shakerism (see also *Mother
Ann Lee*), 75, 134, 135, 136-
140
- Sherman, Clarence E., 81
- Smith, Joseph, Jr., Mormon
Prophet, 15, 119, 130
- Smith, William, 154
- Smith, W. F., 219
- Southcott, Joanna, 174
- Spencer, Herbert, 53
- Spiritualism, 15, 52, 57, 77, 122
- Spofford, Daniel H., 33, 78, 96,
111, 131, 267, 268, 271
- Spofford, M. A., 267
- Statistics, (Church Member-
ship), 182-184, 285-286
- Stanley, Charles, 268, 271
- Stetson, Augusta E., 126, 127,
130, 143, 145, 146, 149, 150,
156
- Stoddard, A. M., 72
- Streeter, Frank C., 180, 188-189,
192-194
- Strickler, 262
- Summary (Mrs. Eddy), 145-159
- Suppression, 11, 205-226
- Swedenborg, 302
- Swindling, 226-240
- Testimonials of Healing, (See
Cures), 322-337
- Thoreau, 68, 77, 79
- Tremearne, A. J. N., 157
- Trismegistus, Hermes, 11, 223

- Tyler, E. B., 155
Turner, George Kibby, 215
Twain, Mark (Samuel L. Clemens), 165, 167, 182, 203, 222, 226, 227, 233, 240, 276, 279
Upham, C. W., 145, 152-153
Walton, Christopher, 86
Watts, John R., 183
Wells, F. L., 158
Wentworth, Charles O., 247
Wentworth, H. T., 35, 44, 247
Wentworth, Mrs. Sally, 247
Whitman, Walt, 178
Wiggin, James Henry, 104, 228
Wilbur, Sibyl (see *O'Brien*)
Witchcraft, (see *Demonology*)
Woodbury, E. L., 267
Woodbury, Mrs. Josephine C., 143, 145, 146, 155
Wright, Wallace W., 131

RELIGION AND HEALING, ETC.

S. D. GORDON

Quiet Talks About the Healing Christ

\$1.25

In his own, inimitable fashion, the author of the famous "Quiet Talks" Series, treats of a subject which is engaging the thought of Christian men and women to a greater extent, to-day, than at any previous period in this generation. Mr. Gordon emphasizes the thought that the conditions for bodily healing at the hands of the Great Physician are the same as for spiritual healing.

R. A. TORREY, D.D.

Divine Healing--Does God Perform Miracles Today?

Paper. Net, 35c

Dr. Torrey writes in a helpful, elucidating way of what Christians may believe concerning physical healing, giving numerous Biblical references to sustain his position and claiming that many of the practices and beliefs of present-day "healers" are without Scriptural foundation.

ALLEN W. JOHNSTON

Author of "The Roman Catholic Bible and the Roman Catholic Church"

The Bible and Christian Science

The Holy Scriptures and "Science and Health" Compared.

\$1.50

An exhaustive comparison of the teachings set forth by Mary Baker Eddy in "Science and Health" with the teachings and precepts of God's Word. It indulges in no personalities or attacks, but confronts the claims of Christian Science with actual passages of Scripture opposing them.

ALBERT CLARK WYCKOFF

Author of "The Non-Sense of Christian Science"

Acute and Chronic Unbelief

Professor of Psychology, Biblical Seminary in New York.

\$1.50

"Shows how every form of unbelief, or misbelief, is hurtful to the individual, mentally and morally. As a Christian believer and teacher connected with the Bible Seminary of New York, the author explains how one may find his way out of the morasses of unbelief into a life of faith. It is a good book."—*Herald and Presbyterian*.

ELWIN LINCOLN HOUSE, D.D.

How to Heal One's Self and Others

\$1.50

Dr. House does not advocate the obliteration of the doctor, but pleads for God's help first and for Christian physicians who will put religion with science and see the higher claims of their profession. A warning to Christians not to leave their churches and join themselves to "cults" that just emphasize healing and forget higher allegiance to Christ as a Saviour from sin.

TIMELY ESSAYS AND STUDIES

NEWELL DWIGHT HILLIS

Author of "Great Books as Life-Teachers."

Great Men as Prophets of a New Era

\$1.50.

Dr. Hillis' latest book strikes a popular chord. It fairly pulses with life and human sympathy. He has a large grasp of things and relations, a broad culture, a retentive memory and splendid imagination, and there are few writers to-day with so large an audience assured in advance. The subjects include: Dante; Savonarola; William the Silent; Oliver Cromwell; John Wesley; John Milton; Garibaldi; John Ruskin, etc.

THOS. R. MITCHELL, M.A., B.D.

The Drama of Life

A Series of Reflections on Shakespeare's "Seven Ages." Introduction by Nellie L. McClung.

\$1.25.

A fresh, stimulating discussion of old themes. Mr. Mitchell handles his subject with unusual directness, bringing to its discussion clarity of thought and lucidity of expression which has already won the enthusiastic endorsement of Sir William Robertson Nicoll, Chas. W. Gordon, D.D., (Ralph Connor) Archdeacon Cody and Prof. Francis G. Peabody.

D. MACDOUGALL KING, M.B.

Author of "The Battle with Tuberculosis."

Nerves and Personal Power

Some Principles of Psychology as Applied to Conduct and Health. With Introduction by Hon. W. L. Mackenzie King. \$2.00

Premier King says: "My brother has, I think helped to reinforce Christian teaching by showing wherein recent medical and scientific researches are revealing the foundations of Christian faith and belief in directions hitherto unexplored and unknown.—The world needs the assurance this book can scarcely fail to bring."

REV. R. E. SMITH

Waco, Texas.

Christianity and the Race Problem

\$1.25.

A sane, careful study of the Race problem in the South, written by a born Southerner, the son of a slave-owner and Confederate soldier. Mr. Smith has lived all his life among negroes, and feels that he is capable of seeing both sides of the problem he undertakes to discuss.

TRAVEL AND DISCOVERY

JAMES BAIKIE, F.R.A.S.

*Author of "Wonder Tales of the Ancient World,"
"The Story of the Pharaohs," etc.*

A Century of Excavation in the Land of the Pharaohs

32 full page illustrations. **\$3.00**

"This new account of excavations in the Nile Valley, beginning with the pioneers and bringing the story up to 'Tutankhamen and his splendors' is sure of both welcome and appreciation. A masterly survey of the whole field, furnished by a scholar in complete mastery of his subject and in full command of its material."—*Boston Transcript*.

D. E. LORENZ, Ph.D.

The 'Round the World Traveller

With 8 maps, 60 illustrations, etc. **\$5.00**

"The author is a director of round-the-world cruises, and he has himself made the trip many times; he knows what the ordinary traveler most wishes to be told. The volume not only offers valuable service to the tourist, but the stay-at-home reader will find that its survey of essential facts and important points of interest make a handy reference book."—*N. Y. Times Book Review*.

W. D. WESTERVELT

Author of "The Legends of Old Honolulu"

Hawaiian Historical Legends

Illustrated. **\$1.50**

"Covers almost every phase of Hawaiian and Polynesian life—manners, customs, religious beliefs, together with the records of deeds of daring done by voyagers and warriors. A volume of exceptional interest, not only so far as its story element goes, but as a veritable storehouse of Hawaiian information."—*Rocky Mountain News*.

SOCIOLOGICAL

ROGER W. BABSON

Recent Labor Progress

With Special Reference to the Work of the Federal Government under James J. Davis, Secretary of Labor. **\$2.00**

An informed, authentic, sympathetic study of the powerful and broadening influences which have been moulding the Federal labor policies in recent years, related by a man whose name is that of the best known economist of his time, including:

Story of Secretary Davis' Life
Immigration
Workmen's Compensation
Woman in Industry
Profit-Sharing Plans
Conciliation
Naturalization
Old Age Insurance

Trade Union Progress
Educational Charters
Employment
Standards of Living
Child Welfare
The Wage System
Religion

TRAVEL AND DESCRIPTION

THEODORA MARSHALL INGLIS

New Lanterns in Old China

Illustrated. \$1.25.

Stories of Chinese life by the wife of Dr. John Inglis, who was for some years in charge of the Au Ting Hospital, China. Based on personal experiences they visualize with rare fidelity the sights and scenes of every-day life in the Orient.

MARY CAROLINE HOLMES

Author of "The Knock on the Door," etc., etc.

Between the Lines in Asia Minor

A Personal Narrative. Illustrated. \$1.50.

"Here are tense scenes, danger, treachery, cunning, courage, and devotion. Miss Holmes recounts the main events of Urfa during the winter and spring of 1920 and the part she had in what took place."—*Nashville Christian Advocate*.

FRITS HOLM, C.C.G., LL.D., D.C.L.

My Nestorian Adventure in China

A Popular Account of the Holm-Nestorian Expedition to Sian-Fu and Its Results. Illustrated, with photographs by the author, Maps, Etc. \$3.50.

Presenting the narrative of adventurous exploration and travel in the interior provinces of China. Dr. Holm's account is full of interest.

D. E. LORENZ, Ph.D.

The New Mediterranean Traveller

With Maps, Plans, Pictures, Etc. \$3.50.

An up-to-date Edition of the Famous Guide-Book of which a prominent reviewer said: "Will take the place of half a dozen 'Baedekers,' and prove its claim to be a most useful and practical handbook."

OLIN D. WANNAMAKER

With Italy in Her Final War of Liberation

A Story of the "Y" on the Italian Front. Illustrated. \$1.75.

A graphic, spirited account of the extraordinarily useful work done by the Y. M. C. A. in Italy during the years in which the Italian forces engaged in the World War.

INSPIRATION AND SELF-HELP

CHARLES E. JEFFERSON, D.D.

Under Twenty

Messages to Big Boys and Girls. \$1.50.

Clothed in direct and simple language, Dr. Jefferson's messages to young folk enshrine truths of the highest import, and point towards the attainment of life's highest ideals. Out of his rich treasure-house, he brings forth "things both new and old." He is an acknowledged master of clear, unmistakable presentation, which finds ample expression in this admirable series of addresses.

JOHN T. FARIS, D.D.

Men Who Conquered

The new volume in "Making Good Series" contains many hints on how to gain real success from the lives of men of modern days, such as William E. Dodge, Jacob Riis, Charles A. Eastman, Isaac Pitman, George W. Childs, John Muir, etc. \$1.25

ARTHUR E. ROBERTS

Scout Executive, Cincinnati Council, Boy Scouts of America.

Emancipation of Youth

Beginning with the belief that most lads come into the world possible of being directed and developed into lives of normalcy and usefulness, Mr. Roberts proceeds to discuss such aspects of his subject as: Mind-making; Heredity; Bases of Habit; Periods of Growth; the Attitude and Influence of the Church, the School and the Home of the Boy; Adolescence and Leisure. James E. West, Chief Scout Executive (N. Y.), says: "I am quite enthusiastic over it. It is thoroughly sound—decidedly worth while." \$1.00.

HOWARD BEMENT

*Professor of English,
The Hill School.*

Old Man Dare's Talks to College Men

75c.

"Old Man Dare" is not an elderly person. The qualifying adjective betokens, not age but affection and respect felt for him by a number of College classmen to whom he gave a series of simple, unaffected talks such as may be held as likely to stimulate a lively sense of fair play, promote honorable dealing, develop character and a corresponding revulsion for mean, shabby conduct which falls below the standard of a man. These sane, straight talks of "Old Man Dare" form the contents of this present volume.



